



1909 CONVENTION PLANS.

The details of the program for the sixth annual convention of the Catholic Educational Association, which will be held in Boston on Tuesday, Wednesday and Thursday, July 13, 14 and 15, are being worked out and will shortly be completed.

The College Department has divided its work into sections, and an extensive program has been arranged. The Parish School Department has papers on "The School and the Home," "The Teacher and Culture," "Discipline," "The Problem of the Backward Child" and several other subjects. The Seminary Department will consider the problem of entrance requirements, and also the place of the natural sciences in the seminary curriculum.

The program provides for a session of three days, with a reception on the first evening, and a public meeting at the close of the convention. Many topics of interest will be discussed in the association and the departments. His Grace, Archbishop O'Connell, will give an address to the association at the opening of the convention. In the association there will be a general discussion of the high school problem.

Each succeeding convention has proved more extensive in scope and more prolific in results than its predecessor, and it is expected that the sixth will see the inauguration of several new sections and will be fruitful in practical developments.

A cordial invitation to attend the meeting is extended to all who are interested in Catholic education by the local committee and the executive board of the association. Information in regard to the meeting or the association may be obtained by writing to the Secretary-General, Rev. F. W. Howard, 1651 East Main street, Columbus, Ohio.

Several meetings have recently been held in Boston by the executive committee appointed by the Archbishop to look after the arrangements and details connected with the convention, and a decided enthusiasm for the project has been manifested on all sides. Committees of priests to take charge of the various matters connected with the holding of the convention have been appointed and committees of laymen to work in conjunction with these committees will shortly be announced.

NEW YORK CATHOLIC SCHOOLS.

A striking and impressive feature of the fifth annual report of the two superintendents of the parochial schools of the New York Archdiocese, Rev. Thomas A. Thornton and Rev. Joseph F. Smith, is the part that gives the valuation of each school building and the annual cost of maintenance. Herein may be measured, in concrete form, the sacrifice that the Catholics of the Archdiocese of New York are making for the proper education of their children, a sacrifice repeated in every diocese in the country in proportion to its population. While the figures for each school are interesting and instructive, the total figures for the entire diocese reaching into the millions for valuation and into the hundreds of thousands for annual support, will, no doubt, be a cause of amazement and a source of fruitful thought for those who have not been acquainted with the extent of the Catholic school system.

There are in the New York Archdiocese 139 parochial schools. The total value of the school property is \$11,016,858, and the annual cost of maintenance is \$744,420.

The total number of pupils on register during the year was 70,002, and the regular attendance was 65,559. The number of religious teachers was 993; lay teachers, 397, and special teachers, 157, making in all 1,547 teachers. Of the 993 religious teachers, 120 are Brothers and 873 are Sisters, and of the lay teachers 14 are men and 389 are women. The total number of classes was 1,325. The total number of pupils entered from the schools in Catholic high schools and colleges

during the year was 519 and the total number of pupils entered from the schools in public high schools and colleges was 528.

One of the recommendations made in the report is the establishment of a free Catholic central high school for girls. There are at present two Catholic high schools for girls in the city, approved by the state commission of education, namely, St. Gabriel's, in East Thirty-sixth street, and the Cathedral School, in East Fiftieth street.

"The establishment and the success of these two high schools," says the report, "emphasize the urgent need and assure the complete success of a central high school for girls. Our system of Catholic education requires an unbroken chain leading from the kindergarten to the university. The one link that is still wanting, and in a certain sense the most important one, is the free high school."

SHALL WE AGITATE DIVISION OF SCHOOL FUND?

In response to the above recurrent question, Editor *Freitas*, in his Catholic Fortnightly Review, presents some considerations on the problem which may be new to many. He says:

"Our readers are aware that we have always been inclined to answer this question in the negative. The reasons we have at various times given appeal strongly to many of our brethren, as appears from the following extracts from a letter to the Catholic press sent out not so very long ago by Dr. E. L. Scharf, Washington, D. C.:

"To the average man, be he Catholic or Protestant, it must appear fair and just that Catholics, who pay their full share of the taxes, should be relieved of the burden of paying a double tax for school purposes. Now, while this proposition is evidently fair and just, there is grave doubt entertained as to its wisdom and expediency. I took occasion, some time ago, to talk this subject over with a number of prominent Catholics, who are especially fitted to discuss it thoroughly, and all admitted that the plan was based on the natural sense of fairness of the people, but expressed the opinion that there was grave danger in carrying it out to its logical conclusion. I give here a summary of the ideas advanced.

"It is pointed out that the Catholic body is now becoming accustomed to the duty of supporting parochial schools, and that the sacrifice is not so heavy after all, especially when it is considered that the Catholics' proportion of the whiskey and tobacco bill of the country runs up to the comfortable little sum of \$150,000,000, and that this particular burden is not considered very onerous by those who bear it. It is therefore plain that we can support our parochial schools, when such support means only an insignificant proportion of the amount we spend on liquors and tobacco.

"Supposing, now, that the policy of supporting the Catholic parochial schools were adopted by all the states as a matter of right and justice, such policy would, after all, be subject to an ever changing public sentiment. The fanatical element of the country would become aroused, and every local election would offer an ever-welcome opportunity to spring this question, with the result that the country would be in a constant turmoil. When a pitiful appropriation by congress for the Catholic Indian schools can create a commotion all over the land, and the fanatical element can induce congress to discontinue such appropriations whenever it makes the demand, how much chance would the parochial schools have in a similar storm raised about their ears?

"Supposing that after a continued support of the parochial schools on this plan, some such movement would sweep the arrangement away, the hardship it would entail upon the parochial schools then would be far greater than the burden of supporting them

regularly. The innumerable questions pertaining to the management and supervision of the schools, the question of school books, etc., would lead to endless agitation and confusion, and the lack of stability which would follow as a matter of course would make the whole plan undesirable, to say the least.

"France, at the present time, offers a striking example of the danger involved in giving the state any pretext whatever for meddling with Church affairs, and that such a pretext would at all times be available, even in this country in a plan such as proposed above, is one the face of it self-evident.

"These are the views gathered from various sources on this all-important subject, and presented here in the briefest manner; in consideration of which, when entertaining this proposition, our motto should be: 'Go slow.'—Thus Dr. Scharf."

In one of the last letters we received from the late Bishop B. J. McQuaid of Rochester that venerable prelate said:

"It is a long while since I became convinced that no compromise with the state was possible that did not sacrifice the religious character of our schools. No amount of money would ever atone for such a loss."

SUGGESTION TO MOTHER SUPERIORS. (To the Editor.)

Recognizing the two facts, viz., that it is essential that we preserve our parochial school system, and that the teaching orders of sisters are unable to supply the demands, owing, partly, to the increased demand for Catholic schools and partly, as is said, to the lack of vocations in our girls, I am prompted to make a suggestion. After many letters and much conversation with mother superiors and with the Bishops of many dioceses, I am convinced that the most feasible remedy will be found in a body of teachers, supplementary and subordinate to the teaching orders. They may be called "tertiaries," or what you will; they may board with the sisters while under the formative instruction or while teaching, or not, as will be found most advantageous; they may wear a uniform or not, as is deemed best; (though when we see the really artistic dress that some of the public or sectarian nurses in hospitals have adopted, when on duty, I would much favor a habit assumed temporarily); but the main thing would be that the religious orders would give them a special training for teaching in Catholic schools, and a discipline that would secure their working in obedience to the head of the school, who would be a professed sister.

They would form, in fact, a Catholic normal school, whose members would be, temporarily, under the control of the teaching order. The personnel of these "tertiaries" might be drawn from women already teaching in public schools, who feel that they ought to be laboring, where, making Christian education, they would have also the eternal reward; this would be material ready at hand and require but little additional instruction, only in those points where Catholic methods are superior—nor need we hesitate to acknowledge that, in some cases, the contact with those familiar with the public schools would be of advantage to the nuns themselves.

Or, our "tertiaries" might be young ladies, through high school or college, uncertain, perhaps, as yet of their vocation in life, who would be willing to give a year or more to find it out. A percentage of these, larger or smaller, would doubtless be drawn to a life for God, and make the religious order their permanent home, who would never have taken this step, except for this temporary working along with the religious.

In this way would be relieved the pressure on our mother houses for more teachers than they are able to furnish, and the schools would keep the prestige of being "sisters"

schools," which means so much to our Catholic people.

What convent will be the first in this movement?

[REV.] J. T. DURWARD.

Baraboo, Wis.

INDICTS HIGHER EDUCATION.

Are the colleges making skeptics? "Yes," insists Harold Bolce in the May Cosmopolitan. His article is entitled, "Blasting at the Rock of Ages."

"To discover the scope and daring of college teaching in the United States today, I have undertaken an itinerary of class rooms from Cambridge to California. Some of the institutions I have entered as a special student. In others I have attended lectures as a visitor, or interviewed members of the faculty, or consulted the typewritten or printed records of what they teach.

"In my course I have heard all the multiple issues of morality and all the pressing problems of political economy—marriage, divorce, the home, religion and democracy—put through merciless processes of examination, as if these things were fossils, gastropods, vertebrates, equations, chemical elements or chimeras.

"There is scholarly repudiation of all solemn authority. The decalogue is no more sacred than a syllabus. Everything is subjected to searching analysis. The past has lost its grip on the professor. The ancient prophet is less potent than the new political economy. Nothing is accepted on the ipse dixit of tradition. Olympus and Mount Sinai are twin peaks beautified but not made sacred by mythology. From the college standpoint there are no God-established covenants. What happens at primaries is more to the point than what took place in Palestine. Time is a laboratory wherein reactions are eternally producing new phases of civilization having changing forms and hues.

"From Boston to Berkeley I found the universities curiously alive and alert. The professors believe that they are in the forefront of progress. Whether the subject be a god or a gas, a matter of morals or volcanic mud, a syllogism or a star, the professor approaches it impersonally, critically determined to know the truth. A government is great, but so is a goat—either may afflict the land. There is nothing ex cathedra in the professor's curriculum, save as he expresses it himself."

The editor of the Cosmopolitan, in summarizing "Blasting at the Rock of Ages," says: "In hundreds of class rooms it is being taught daily that the decalogue is no more sacred than a syllabus; that the home as an institution is doomed; that there are no absolute evils, that immorality is simply an act in contravention of society's accepted standards; that democracy is a failure and the Declaration of Independence only spectacular rhetoric; that the change from one religion to another is like getting a new hat; that moral precepts are passing shibboleths; that conceptions of right and wrong are as unstable as styles for dress."

SECULAR DAILY PAPER

HITS FREE TEXT BOOK BILL.

"The state should not undertake to furnish free text books to the children who attend the public schools," says the Milwaukee Daily Journal, owned and edited by non-Catholics. "A bill providing for free text books is pending in the legislature. It should be killed.

"It is the duty of the state to see to it that the public schools are adequately provided for. Not only should the school children be housed in modern, sanitary, well-equipped buildings, but the teaching course should be as efficient as possible and the salaries of the teachers should be commensurate with their work and responsibility.

"The state does its full duty when it provides good school buildings, good teachers and good supervision. It can reasonably require the parents of school children to supply them with text books.

"There is another phase of the subject that should be considered. Here in Milwaukee, in addition to public school property that represents an investment of something like \$6,000,000, there are many parochial schools. The tax for the support of the public schools is levied upon all alike. Thus it is that thousands and thousands of citizens not only help to build up and maintain the public schools system, but also relieve the general public of a great deal of the cost of educating the children in the city by erecting and conducting private schools to which they send their own children.

"Milwaukee, which, like many other cities, is behind in the work of providing suitable buildings for all of the public school children, would be absolutely swamped if called upon to accommodate in the public schools the many thousands of children who now attend parochial schools.

"Under all the circumstances, there is no justice in the demand that people who pay taxes to support the public school system, but who maintain their own schools, shall go still more deeply into their pockets and help pay for the text books used by the public school children. Indigent children attending the public schools are already provided with free text books at public expense. This is right and proper. It is a duty that the state owes to itself, but if the state should go farther, along the line of the bill now pending in the legislature, it would compel thousands of poor people already burdened with the expense of maintaining public schools and of supporting parochial schools to help pay for the text books used by thousands of children of the well-to-do classes."

MENACE TO CATHOLIC ASYLUMS.

The Pittsburg Catholic Observer sees danger of outside interference in the management of Catholic orphan asylums, in a section of the report of the recent national conference for dependent children. The editor writes:

"The Observer adduced some cogent reasons for its approval of the general aim which those who took part in the conference on the care of dependent children that was held recently in the White House under the chairmanship of President Roosevelt have in view. To one portion of the report, however, in which are embodied the results of their deliberations, and the recommendations that they have made with a view to removing the defects that are inseparable from some existing institutional systems, and which Mr. Roosevelt sent to congress with a message asking for the enactment of a federal law giving effect to these recommendations, strong objections should be made by Catholics. It is the following clause: 'Destitute children at best labor under many disadvantages, and are deprived in greater or less degree of the assistance and guidance which parents afford their own children. It is important, therefore, that such children be given an education which will fit them for self-support and for the duties of citizenship, and the state should provide therefore. In order that this education may be equal to that afforded by the schools attended by the other children of the community, it is desirable that the education of children in orphan asylums and other similar institutions or placed in families should be under the supervision of the educational authorities of the state.' If legislative effect were given to this part of the report the existence of our system of excellent orphan asylums in this country would be jeopardized; for they would be at the mercy of the secular school boards of the cities and towns in which they are situated."

GERMANS WIN DIPLOMAS.

"The movement to have Irish history taught in parochial schools where a majority of the pupils are of Irish descent is having one rather singular result in several sections of the country," says the New World.

"In many of these Irish parishes a number of Germans reside, and their young people study Irish history because it is in the school course. Strange to remark, they actually win prizes for proficiency in that study. The Pittsburg Catholic comes to us with an account of a class of thirty-five that last week won diplomas offered by the Ancient Order of Hibernians. Here is a list of the prize winners found in the Catholic:

"The graduating class consisted of Arthur Gaynor, Margaret Dunbar, Mary McKelvey, Margaret O'Brien, Margaret Lynn, John Burke, James McCarthy, Charles Engleke, Nora McKee, Catherine Keeling, Genevieve McDermott, Mary Hogan, Charles Hoefman, Helen Flint, Jean Fagan, Mary Callahan, Norman Heyl, Marie Buerkle, Hilary Waterson, James Jones, Frisilla Bradley, Genevieve Weidert, Clara Weidert, Victor Erhart, Augustine O'Connor, Alfred Benz, Joseph Wenzel, Robert Clinton, Lillian Cullinan, Cary Seyler, Marie Snyder, Madeline Watkins and Marzella Weidt."

"Engleke, Hoefman, Heyl, Buerkle, Weidt, Erhart, Benz, Wenzel, Seyler, Snyder—why, the waves of the Rhine have whispered these names for centuries! The Hibernians must have been amazed as they saw their diplomas handed over. However, the young people will not be injured by knowing

Irish history. There are thousands of Irish young folk who do not know it at all."

RELIGION IN CHILD REFORM.

Testifying before the Page commission, now investigating the lower courts in New York City, Elbridge T. Gerry, head of the Society for the Prevention of Cruelty to Children, expressed the opinion that it is almost impossible to effect the reform of children without an appeal to the religious and moral element latent in their nature. The flaw in the probation system of New York City, he then went on to say, is that probation officers are not in the habit of appealing to religious motives.

The personality of workers has much to do with their efficiency. Mr. Gerry attested: "The greatest probation officer I ever saw was Rebecca S. Foster. I have known her to take a girl to her home, talk to her, keep watch over her a month and bring her back to court a different girl. All this she did without hope of reward. There is an element of human sympathy lacking in qualified, paid probation officers. I speak from long experience when I say that if you take away the religious motive you find it almost impossible to reach the children's hearts."

Mr. Gerry went on to confess that he had no confidence in the multiplication of laws—that, in fact, he considered almost all the laws with regard to the behavior of children in New York as superfluous. He pointed out that the general idea concerning reform is that a law must be put on the statute books, and that two such books, each the size of a city directory, are issued each year. "I believe," he continued, "that we should leave to the judges in children's courts much discretion. They should direct and dispose of such cases as come before them."

As the inquiry of Senator Page was directed at the probation system, particularly as applying to magisterial and children's courts, the remarks of Mr. Gerry were highly pertinent to the purpose of the investigation.

\$500,000 ENDOWMENT.

By the latest bulletin, the Knights of Columbus count a membership of 216,000. A strong committee has been constituted to raise \$500,000 for the Catholic University.

Conferences have been held with His Eminence, Cardinal Gibbons, and the managers of the university, and the committee has secured an agreement from them to allow a perpetual scholarship for each \$10,000 of the fund subscribed, thus ensuring by the raising of the endowment fund fifty perpetual scholarships, says the Columbian. The manner of the selection of the same and the terms governing admission are to be agreed upon by the committee.

A detailed plan of the manner of raising the endowment, as suggested by the committee, together with the terms of the scholarships, will be sent to each member of the order within the coming month, so that the members will fully understand the great and laudable undertaking and lend to it the support and encouragement that will in a brief time see the object accomplished and thus receive the well-earned commendation of Church and people.

The plan to be submitted by the committee will not inflict a greater per capita than two cents per week upon the membership, which amount will, in less than two and one-half years, complete the magnificent fund of \$500,000.

In order to protect the fund after it has been raised, the members of the committee, who are all strict financial and banking men, have arranged with the Cardinal, in behalf of the university, that the fund when raised shall be invested and reinvested in such securities and under such terms as a committee representing the K. of C. shall agree upon, and that the same shall be properly protected in every way, so that it shall ever remain the Endowment Fund of the Knights of Columbus.

The business-like manner in which the committee has approached and handled the project thus far, and the plan of action outlined by them, argues well for the complete and speedy success of the great undertaking.

HAVE YOU RECEIVED A BILL FOR SUBSCRIPTION?

If so, make it a point to give it attention at once. The postoffice department is now very strict about allowing only paid-up subscribers the benefit of periodical postage rates. If you have received a statement it means that you are in arrears according to the postal regulations, so remit the small fee due as soon as possible.

Help in Preparing the Closing Exercise Program

Essays, Delsarte Movements, Recitations to Music, Tableaux, Etc., Etc.

(Continued from our April number.)

In the poem which follows the quoted words had best be sung, all else recited. The melody should be played through once before the beginning of the recitation. The accompaniment, *pianissimo*, should run through the entire poem, being definite, and *piano* only on the quoted lines:

ROCK OF AGES.

"Rock of ages, cleft for me,"
Thoughtlessly the maiden sung,
Fell the words unconsciously
From her girlish, gleeful tongue;
Sang as little children sing
Sang as sing the birds in June;
Fell the words like light leaves down
On the current of the tune—
"Rock of ages, cleft for me,
Let me hide myself in Thee."
"Let me hide myself in Thee,"—
Felt her soul no need to hide;
Sweet the song as song could be,
And she had no thought beside.
All the words unheedingly
Fell from lips untouched by care,
Dreaming not that they might be
On some other lips a prayer—
"Rock of ages, cleft for me,
Let me hide myself in Thee."
"Rock of ages, cleft for me,
'Twas a woman sung them now,
Pleadingly and prayerfully;
Every word her heart did know.
Rose the song, as a storm-tossed bird
Beats with weary wings the air;
Every note with sorrow stirred—
Every syllable a prayer—
"Rock of ages, cleft for me,
Let me hide myself in Thee."
"Rock of ages, cleft for me,"
Lips grown aged sung the hymn
Trustingly and tenderly—
Voice grown weak and eyes grown dim.
"Let me hide myself in Thee,"
Trembling through the voice and low,
Rose the sweet strain peacefully
Like a river in its flow.
Sang as only they can sing
Who life's thorny paths have passed;
Sang as only they can sing
Who behold the promised rest—
"Rock of ages, cleft for me,
Let me hide myself in Thee."
"Rock of ages, cleft for me,"
Sung above the coffin-lid;
Underneath all restfully
All life's joys and sorrows hid.
Nevermore, O storm-tossed soul,
Nevermore, from wind or tide,
Nevermore from billows' roll
Wilt thou need thyself to hide.
Could the sightless, sunken eyes,
Closed beneath the soft gray hair,
Could the mute and stiffened lips
Move again in pleading prayer—
Still, aye still, the words would be,
"Let me hide myself in Thee."

Another selection that can be presented in this manner with good effect is "The Angelus." It is comparatively easy to adapt a musical accompaniment for this. Angelus bells may be softly sounded as the word "Angelus" is recited. Still another selection for concert recitation, and if desired, for soft musical accompaniment, is Father Ryan's "At the Golden Gates of Vision." Suitable music may be adapted for both these selections.

THE ANGELUS.

Ring soft across the dying day,
Angelus!
The meadow flushed with sunset ray—
Ring out, and float, and melt away,
Angelus.
The day of toil seems long ago,
Angelus;
While through the deepening vespers glow,
For no where holy lilies blow,
Thy beckoning bell-notes rise and flow,
Angelus.
Through dazzling curtains of the west,
Angelus!
We see a shrine in roses dressed,
And lifted high in vision best,
Our very heart-throb is confessed,
Angelus.

Oh, has an angel touched the bell,
Angelus?
For now upon its parting swell
All sorrow seems to sing farewell,
There falls a peace no words can tell,
Angelus!

For concert recitation without music, an excellent selection is "Hymn of Nature." It offers opportunity for good elocutionary work, and is probably better suited for boys than girls, though either may give it. Let it be given by a class of six—a verse each—and let the last verse be spoken by all in concert.

HYMN OF NATURE.

God of the earth's extended plains!
The dark green fields contented lie;
The mountains rise with holy towers,
Where man might commune with the sky:
The tall cliff challenges the storm
That lowers upon the vale below,
Where shaded fountains send their streams,
With joyous music in their flow.
God of the dark and heavy deep!
The waves lie sleeping on the sands,
Till the fierce trumpet of the storm
Hath summoned up their thundering bands.
Then the white sails are dashed like foam,
Or hurry, trembling, o'er the seas,
Till, calmed by Thee, the sinking gale
Serenely breathes—Depart in peace.
God of the forest's solemn shade!
The grandeur of the lonely tree
That wrestles singly with the gale,
Lifts up admiring eyes to Thee;
But more majestic far they stand
When, side by side, their ranks they form
To wave on high their plumes of green
And fight their battles with the storm.
God of the light and viewless air!
Where summer breezes sweetly flow,
Or, gathering in their airy might,
The fierce and wintry tempests blow;
All—from the evening's plaintive sigh
That hardly lifts the drooping flower
To the wild whirlwind's midnight cry—
Breathe forth the language of Thy power.
God of the fair and open sky!
How gloriously above us springs
The tented dome of heavenly blue,
Suspended on the rainbow's rings!
Each brilliant star that sparkles through,
Each gilded cloud that wanders free
In evening's purple radiance gives
The beauty of its praise to Thee.
God of the rolling orbs above!
Thy name is written clearly bright,
In the warm day's unvarying blaze
Or evening's golden shower of light.
For every fire that fronts the sun
And every spark that walks alone
Around the utmost verge of heaven
Were kindled at Thy burning throne.
God of the world! the hour has come
And Nature's self to dust return;
Her crumbling altars must decay,
Her incense fires shall cease to burn;
But still her grand and lovely scenes
Have made man's warmest praises flow,
For hearts grow holier as they trace
The beauty of the world below.

PARASOL EXERCISE.

The Parasol Exercise requires eight girls, between eight and ten, not too unequal in height. They should wear white dresses, with large brimmed hats, the dresses of uniform length from the floor, and carry fancy parasols—Japanese will answer, but fluffy ones are better. They stand in a wide curve during their song, and use the few gestures suggested in the verses. Avoid stiffness, and aim to produce a graceful effect.

(Parasol Maidens, in single file, enter to music, with pretty, slow, fancy step, open parasols over right shoulder.)

Song and Exercise.

Eight wee maidens, here you see. (Bow.)
Just as sweet as maids can be.
In the sunshine warm and bright,
Forth we walk with great delight,
Each with dainty step and slow. (Take two side steps.)
Graceful as the lilies grow. (Step back.)
And so lightly, best of all,
Each one wears a parasol. (Twirl the parasols over the shoulders.)

Chorus:

Oh, a parasol's so handy when you walk, walk, walk.
(Turn and take three short steps on last three words.)
It saves a deal of trouble and of talk, talk, talk;
(Step backward in three steps to place.)

And you need not see a lot
Of the things you'd rather not,
For your parasol a view of them will blot. (Lower parasols to hide faces, for a moment. Return to shoulder in time for second verse.)

(Sing more quickly until last two lines.)

Should a cow come strolling by,
We need neither fear nor fly;
But with firm and dauntless air (Bring parasols to front of body).

"Shoo," we'd cry, "O, shoo, beware! ("Charge" with parasols at "Shoo.")
Each wild-waving parasol
Would that wond'ring beast appall.
Then upon the way secure, (Return parasols to shoulder.)
We would walk, eight maids demure.

Chorus:

If a sight or sound appear,
We ought not to see or hear.
'Tis no trouble to evade; (Turn parasols to shield right side of face.)

Parasols for that were made. (Shield left side.)
In their shadows cool and wide,
Safely from alarm we hide.
On out way we gaily hie, (Return to right shoulder.)
Not a cloud is in the sky. (Turn faces up to sky.)

(Chorus and exeunt.)

Sing the first verse during exit, with slow steps. Each little maid throwing a kiss to the audience as she leaves.

HOOP OR RING DRILL.

(A drill for sixteen, twenty-four or thirty-two girls or boys.)

Stage arrangement. Have three large arches made of evergreens over wood. Place one at the center-front of the stage, and the others at left and right front, respectively. Have these side arches at an angle of about forty-five degrees across the corners. All three arches are to be placed at least four feet from the front of the stage, thus leaving sufficient room for turning, and even for marching two abreast. The stage at the sides and back may be decorated with evergreens and flags.

Costumes: Girls—White dresses, with crimson sashes, collars, bows on shoulders, and bows and bands at wrists. White hose and slipper. Boys—White waists, red belts or sashes. Hoops twined with evergreen have crimson bows with long streamers or wound with bunting.

Those entering at the right of the stage carry the hoops in the left hand, and those entering from the left have the hoops in the right hands.

Enter sixteen from rear each side. March across the stage to the center, and down the center to the front, hoops crossed; separate; march right and left across the front, and up the sides.

March across the back to the center; separate, and march diagonally across the stage to right and left front, and up the sides.

March from the back of the stage diagonally across it, the lines intersecting as near the center as possible; across front, up the center, hoops crossed.

Across the back, down the sides, across the front, and up the center, hoops crossed. Repeat.

Separate, march across the back, and diagonally from there to the center, and from there down to center-front, hoops crossed. Separate, march right and left across the front, and up the sides.

March obliquely to the center-front of stage, turn, march up the center, hoops crossed. Separate, march right and left across back.

Each line march entirely across the back, down the sides, across the front, and up the sides. Have the leaders meet and pass at center-front.

March to center-front, down center, hoops raised on high, and touching; both lines then turn to left, and, hoops down, march across front to left, and up the side.

Hoops are then held so as to form an arch by the leaders. The next two pass under, and raise theirs, followed by the next two, who do the same, and so on until

the last couple have passed under. The leaders then remove their hoops and pass under the arch thus formed; through the evergreen arch at right-front, across front of stage single file, through left-front arch, and then form another arch across the stage (diagonally) as before.

Turn, march two abreast across stage, back to center, hoops held over heads as a crown. Down center, separate, march right and left across front and up the sides. Hoops down.

March across back of stage, and eight abreast down to front of stage, taking position, eight across and four deep.

The Drill.

In the drill "Position" means: Body erect, hoop extended full length of arm down at side, left hand hanging at side.

Position.

Hoops raised to foreheads horizontally, as if in salute.

Position.

Raised and held as a crown above the head in both hands.

Position.

Held toward audience in both hands.

Position.

Held in right hand, extended toward right-front. Take ones step toward right, and sway the body in that direction, lightly.

Position.

Hoop held in left hands extended above heads.

Lower arms still extended to position even with the chest.

Both hands still holding the hoop, hand extended downward full length.

Position.

Each group of four extend hoops, cross them, forming a star.

March once around toward right.

Change hoops to left hand, and march back to position.

Hoop in right hand extended, join left hands, forming a star; march once around; hoops in left hands extended, join hands, and march back to position.

The two rows next the front turn, facing the right, the two next to the back turn, facing the left. Hoops on high, touching. March once around the stage. On reaching station, face front. The hoop, which at this moment was dropped to the side, is now brought to the forehead in salute.

Position.

Turn in opposite direction from that taken before, and, with hoops on high, touching, march again once around the stage. On return to station, position, and salute as before.

Position.

Lines 1, 3, 5, and 7 face back of stage. Leaders of 4 and 5 take one step forward through center arch, separate, turn right and left, and march across front, up sides, entirely across back, down the sides, across front, to center; march up the center, hoops crossed, and exit right and left, hoops held at side of face, giving a framed profile effect.

TABLEAUX AND VERSES TO ACCOMPANY.

The seasons of the year, Spring, Summer, Autumn and Winter, are very suitable subjects for tableau purposes, and are easily arranged.

Spring is a little child dressed in green, of a light but brilliant tint. She is holding in her hands a basket filled to overflowing with flowers, some of which are also lying at her feet.

Summer, a young girl, is holding an apron of summer fruits mingled with roses and green leaves, with which she is also crowned.

Autumn, a smiling young woman, in dress of crimson, crowned with corn and poppies. A long branch of the vine, laden with grapes, is thrown across her shoulder, and in her arms she holds a cornucopia filled with fruits and flowers, a sickle and sheaf of grain are at her side.

Winter should be represented by a person made up as an aged man, with white hair and wrinkled face. His bent and stooping form covered with a long brown coat. On one shoulder he bears a faggot of dry sticks, and in his hand an axe. His brown garment should be powdered with masses of flour to imitate snow, and to complete the representation, pieces of small glass tubing may be attached to the edges and sides of his coat to imitate icicles.

The method of presenting the four figures will depend somewhat upon where the exercises are held. If in a hall, where there is a stage with settings, the four figures should be arranged on a series of steps, Spring being first and lowest; Winter last and highest. Separating Spring from Summer, Summer from Autumn, and Autumn from Winter, there should be arranged drop or side curtains of gauze or a sheet. The stage width can be narrowed with side scenes for this number. Thus when the stage curtain proper is raised, Spring will appear, and as each of the small curtains are pulled the successive seasons will appear.

We append verses to the seasons which may be recited or sung by a chorus of pupils during the tableau.

SPRING.

I come, I come! ye have called me long;
I come o'er the mountains, with light and song.
Ye may trace my steps o'er the waking earth
By the winds which tell of the violet's birth,
By the primrose stars in the shadowy grass,
By the green leaves opening as I pass.

SUMMER.

Over the fields the daisies lie,
With the buttercups, under the azure sky;
Shadow and sunshine, side by side
Are chasing each other o'er meadows wide;
While the warm, sweet breath of the summer air
Is filled with the perfume of blossoms fair.

There's a hum of bees in the drowsy air,
And a glitter of butterflies everywhere;
From the distant meadow—so sweet and clear—
The ring of the mower's scythe we hear,
And the voices of those who make hay
In the gladsome sunshine of the summer's day.

AUTUMN.

The cricket and the katydid
Pipe low their sad, prophetic tune,
Though aurs pulse warm the leaves amid,
As played around the heart of June;
So minor strains break on the heart,
Foretelling age as years depart.

The sweet old story of the year
Is spinning onward to its close,
Yet sounds as welcome on the ear
As in the time of op'ning rose.
May life for all as sweetly wane
As comes the autumn-time again!

WINTER.

A wrinkled, crabbed man they picture thee,
Old Winter, with a rugged beard as gray
As the long moss upon the apple-tree;
Blue-lipt, an ice-drop at thy sharp blue nose,
Close muffled up, and on thy dreary way
Plodding alone through sleet and drifting snows.
They should have drawn thee by the high-hearth hearth,
Old Winter, seated in thy great armed chair,
Watching the children at their Christmas mirth,
Or circled by them by thy lips declare
Some merry jest, or tale of murder dire,
Or troubled spirit that disturbs the night,
Pausing at times to rouse the moldering fire,
Or taste the old October brown and bright.

The following musical selections—piano, instrumental and vocal—have been rendered at closing exercises:

FOR HIGH SCHOOL OR ACADEMY PUPILS: "March Triumphant"—Leopold de Meyer; "Marcia-Corteggio"—from La Regina di Saba—Gounod; "Scherzo Op. 31"—Chopin; "Viennoise"—Godard; "Valse Arabesque"—Lack; "Rhapsody Hongroise, No. 12"—Liszt; "Fifth Symphony"—Beethoven; "Etincelles"—Mosskowski; "Polonaise Op. 53"—Chopin; "Spinning Song" (Flying Dutchman)—Wagner-Liszt; "Marche Heroique"—Mohr (pianos and violins).

FOR GRADE SCHOOL PUPILS: "Tyroline"—Lichner; "Recollections of the Mall"—Roder; "Soldier's March"—Engleman; "Gavotte"—Gurlitt; "In the Garden," "Barcarolle"—Weick; "Fantasia"—Kern; "Festival Day (duet)"—Streabog; "Gypsy Rondo"—Haydn; "La Corbielle de Roses" (duet)—Streabog; "Crown of Diamonds"—Auber; "La Violette" and "Galop"—Streabog.

FOR VIOLINS: "Sweet and Low"—Wiegand; "The Minstrel Boy"—Variations; "Blue Bells of Scotland"—Variations; "Simple Aven"—Thorne; "Air Varié, No. 7"—De Beriot, Op. 15; "Flower Song"—Carmen; "Petite Valse"—Dauclia; "Landler"—Bohn.

VOCAL SELECTIONS (SOLOS AND CHORUSES): "Dream Days"—Ashford; "Nightingale's Song"—Masse; "Now Tramp O'er Moss and Fell"—Bishop; "Je Suis Titania" (from Mignon)—Thomas; "Laudamus Fe"—Solo and Grand Chorus—Gilsen; "Dream of Paradise"—Gray; "Come, Rise With the Lark"—White; "Ave Maria"—Abb; "Awake, Awake, Awake"—Abb; "Unfold, Ye Portals"—Gounod's Resurrection; "Whispering Breezes O'er the Mountains"—Gounod's Serenade; "Softly Fall the Shades of Evening"—Godfrey-Hatton; "Merry June"—Oxenford-Vincent; "Last Rose of Summer"—Moore; "America"—Smith-Carey; "Columbia, the Gem of the Ocean"—Shaw; Chorus—"The Reapers"—Clapison.

SPECIAL—We will send you prepaid the six popular books of entertainment material listed on page 25 of our April number, for \$1.20—The Catholic School Journal, Milwaukee, Wis.

TESTING KNOWLEDGE IN BIBLE HISTORY.

By "Leslie Stanton"—a Religious Teacher.

AFTER a discussion of methods of teaching comes the inevitable consideration of the subject of examinations. Few teachers—even good teachers—find it a pleasant topic. Examinations are necessary evils and as such must be endured, by both teacher and pupils, with all available composure. They are disagreeable things at best, but they need not be rendered as disagreeable as they frequently are. The hints offered in this paper are intended to make tests or examinations in Bible History at once less arduous and more fruitful.

In order to get the most profit from an examination the teacher of Bible History, or, for that matter, the teacher of anything else, should have a clear, well-defined notion of what a test really is. What particular reasons have I for holding this examination? Is the question the teacher should ask himself whenever he takes a test in hand. Then he will adapt the means to the end.

And in order that we may get the most profit from this discussion, let us ask the same question here: What is the purpose of tests in Bible History? The natural answer substantially is, To find out how much the children know on the subject. A test should be a test, that is, a trial, so to speak, of the children's knowledge. It is not a recitation, it is not a class discussion, it is not—though some teachers seem to think it is—a recapitulation or review. Its purpose is not to increase the children's knowledge nor to coordinate their impressions of the subject nor to train them in accuracy and facility of expression; it is just this, and nothing else: to find out what they know and what they don't know.

Preparation.

A test in Bible History should be prepared as thoroughly and conscientiously as a regular lesson. If anything, more care and time should be expended on the examination, since it is not of such frequent recurrence as the class instruction and recitation. The questions to be asked the children should, as a rule, be written and practically memorized. In the case of an oral examination, this recommendation may seem needlessly exacting, but the fact remains that the art of asking questions is a gift neither of nature nor of grace, but rather one of those numerous things we learn to do by doing.

The teacher should prepare questions of his own. Some text-books contain lists of questions which no doubt are all well enough in their way and which at times are suggestive, but which, for some reason or other, like the book itself, never quite satisfy the successful teacher. The questions in the book are intended, not for teachers, but for pupils. The children can use the questions to test their own knowledge of the lessons, but they must be made to understand that the teacher is going to ask questions of his own. For the teacher to ask nothing but the questions printed in the book would be to return to the now almost universally condemned "parrot" method, except that the answers might be couched in English a little worse, if possible, than that of some now happily extinct Bible History "catechisms."

The Oral Test.

Tests are of two kinds, oral and written. We shall consider each separately. The oral or spoken test consists of questions by the teacher and immediate answers by the pupils. The oral test can be made decidedly fruitful and relatively interesting if the teacher attends to the following recommendations:

1. **Ask short questions and encourage short answers.**—Since the test is conducted orally, long and involved questions cause a strain on the children's memory, necessitating misunderstandings on the part of the pupils and fatiguing repetitions on the part of the teacher. Repeating questions is a bad habit to fall into. It isn't likely to sweeten the temper of the teacher and it encourages inattention in the children. Incidentally, it wastes time. All this can be avoided by asking short, simple questions and requiring short, simple answers.

2. **Ask questions rapidly.**—The teacher should make no appreciable pause before putting a question. Hesitation on his part lessens his influence over the children and invites disorder and inattention. Oral questioning should be a rapid-firing process. Neither should the teacher allow the children generally much time to reply. He might, of course, make an exception in favor of some

of the backward ones (where is the class that never had any backward ones?) but for the most part he should take hesitation as equivalent to "I don't know." If he succeeds in getting his pupils to answer promptly and briefly he is teaching them, besides Bible History, a lesson that will prove of lasting benefit. Life is too short nowadays for a person to take overmuch time in saying things.

3. As a rule, ask questions in orderly succession.—A well-defined coherence and continuity should exist between question and question. Random questions are good occasionally, but for the most part the teacher should ask only questions that are logically related. He will thus avoid loading the minds of his pupils with mere isolated facts.

The Written Test.

The written test differs widely from the oral test. In the first place, the questions, being written, may be longer and, if deemed advisable, more complex than those asked in the oral examination. This does not mean, however, that the questions should be wordy or confusing. All else considered, the shorter and clearer the question is, the better.

Then, too, the written test affords an opportunity for relatively long answers. Answers containing but a single word or date should not be encouraged in the written examination. They involve very little thought on the pupils' part, and are very likely to stimulate prompting and copying.

One of the greatest advantages of the written test is that it gives the children practice in more or less original thinking and expression. As was stated earlier in this paper, training in expression is not the purpose of tests in Bible History, but that it is one of the concomitant advantages no judicious teacher will overlook. It is for this, among other reasons, that, as a general thing, the written is a more critical test than is the oral examination. It reveals, sometimes with ludicrous clearness, the workings of the immature mind and exposes the numerous misconceptions of Bible History which the untrained mental faculties have formed.

That written examinations may prove profitable, they must be read by the teacher and returned to the children with the teacher's criticism. They should be read, because they were written to be read; and they should be returned that the children may, in the light of the teacher's criticism, see both their merits and shortcomings.

The teacher's criticism may be conveyed in two ways: by marks on the examination papers and by class criticism. Experience goes far to prove that the best results are obtained by using both these means in preference to either. The marking of examination papers is not precisely a delectable employment, but it need not be made, as it frequently is, a purgatorial procedure. The markings need be—indeed, should be—neither numerous nor complex; and an expression of opinion need not—and, likewise, should not—be made to extend over a sheet of theme paper.

The class criticism, as the term indicates, should deal with merits and defects common to all or many of the pupils' papers. The best individual answers might with profit be read during this exercise. The teacher should be on his guard against either praising or censuring indiscriminately.

FOSTERING VOCATIONS.

How many teachers in our parish schools give thought to possible vocations for the religious life among their pupils? In every Catholic school there are a few children whose exceptional piety and application seem to mark them for a life in the service of God. Unless this natural tendency to a consecrated life is fostered, however, it usually happens that these pupils drift along with the rest of their classmates and on graduation enter some business occupation, either through necessity or on the advice of parents who are not aware of their religious tendency.

It is for grammar grade teachers to take particular notice of this matter. Boys of the right disposition should be selected to serve Mass; girls might be allowed to assist in decorating the altars of the Church. To both should be given books calculated to encourage them to a life in the service of the Church. If the religious bent of these pupils seems to maintain itself towards the end of their school course, teachers should call the attention

of Rev. Pastors to their aspirants, and he by conference with them can soon determine whether or not they have true vocations for the religious life.

SUPPLEMENTARY TRAINING FOR FIRST HOLY COMMUNION.

V. Rev. H. J. Heuser, D. D. (Pennsylvania).

When the memory has been stored with the proper knowledge, we must look to the practical application of that knowledge, so as to generate a habit of prayer which will make piety natural and easy. But this training to the habit of prayer in the child must be gradual, very gradual, so as not to create a distaste and hence a prejudice against it from the very start. A pastor takes the children into the church to make a short visit to the Blessed Sacrament. He goes at their head, like the general of an army. They have been taught to make the sign of the cross carefully, reverently, as they enter; they move slowly and genuflect devoutly. Then he, the leader, addresses our Lord briefly, with words that the children can catch and understand.

Before he turns to lead out his flock, he says: "Good-bye, dear Lord—we shall soon come again to get Thy blessing, for we wish to love and honor Thee with our whole hearts." Such language the children understand, and their thought is stimulated as well as their affection, when with each visit thus made the priest unites some special end or wish which is interpreted beforehand to the little ones. Today "we salute our Lord simply," at another time, "we beg pardon for our sins and faults," again we go to ask Him "for those who neglect Him," or for "father and mother," or for the blessing of "preparing well to receive Him in First Communion;" and so a thousand objects can be called forth to elicit the attention and thoughtful interest of those young minds upon the primary object of our Lord's dwelling in His Tabernacle.

As the last week in the course of preparation for First Communion approaches, the necessity increases of concentrating the attention of the children upon the great act which they are to perform. In many parishes the custom exists of having the children go into a retreat for one or more days preceding the First Communion. During this time they observe silence, they pray in common, receive exhortations in the Church and make their confession. They should also be drilled in the ceremonies to be observed. It is a beautiful and touching sight when the celebration in the Church goes on without distraction and confusion.

If the children go home in the evening it will not suffice to instruct them to observe silence and the other means of recollection and edification. The parents also and other members of the household should be warned not to give the young neophytes any unnecessary occasion for distraction or possible sin.

May—the Month of the Blessed Virgin:—This month being dedicated by the Church to Mary, the Mother of Christ, the Queen of Heaven, should be observed in a particular manner by children in all Catholic schools. Attendance at Mass in the morning should be recommended, and some special prayer or aspiration to the Blessed Virgin should be included in the opening and closing exercises of the classes. In many schools a little shrine is erected in each room or hallway and kept decorated all the month with fresh flowers brought by the pupils. Teachers will do well to instill special veneration and devotion to the Blessed Virgin by reading chapters from books treating upon the subject. Father Ward's "Month of May at Mary's Altar" will be found very good for this purpose.

HAVE YOU RECEIVED A SUBSCRIPTION BILL?

If so, and you have not yet remitted on same, kindly make it a point to do so as soon as possible. The new postoffice regulations impose an extra charge for periodicals going to subscribers in arrears, and you will save this expense by paying up as per bill rendered. We are pleased to say that most of our subscribers show their appreciation of our efforts to give Catholic teachers an interesting and helpful professional magazine of their own, by keeping their accounts paid in advance—many paying a number of years ahead. All this helps to make The Journal better, and encourages the editors to greater efforts in behalf of the teachers.

The Catholic School Journal

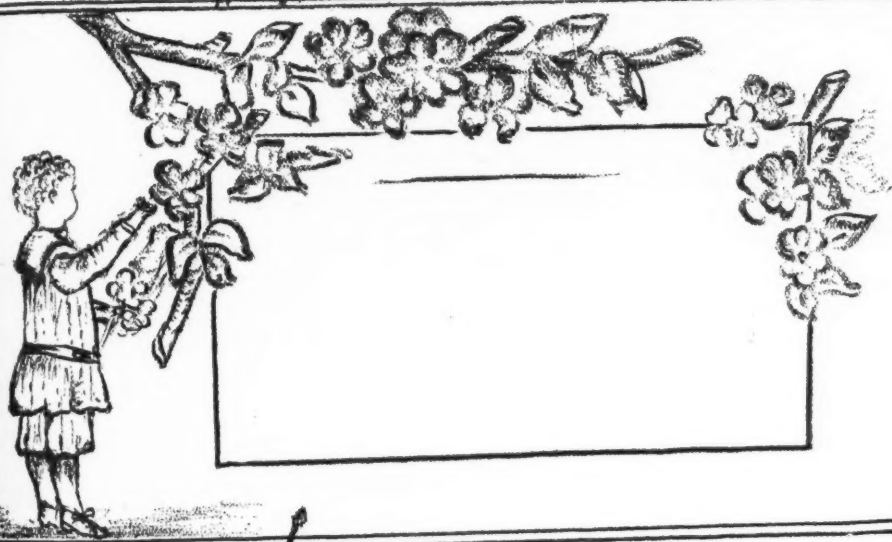
MAY BLACKBOARD CALENDARS

MISS M. G. BRINKWORTH, Buffalo, N. Y.

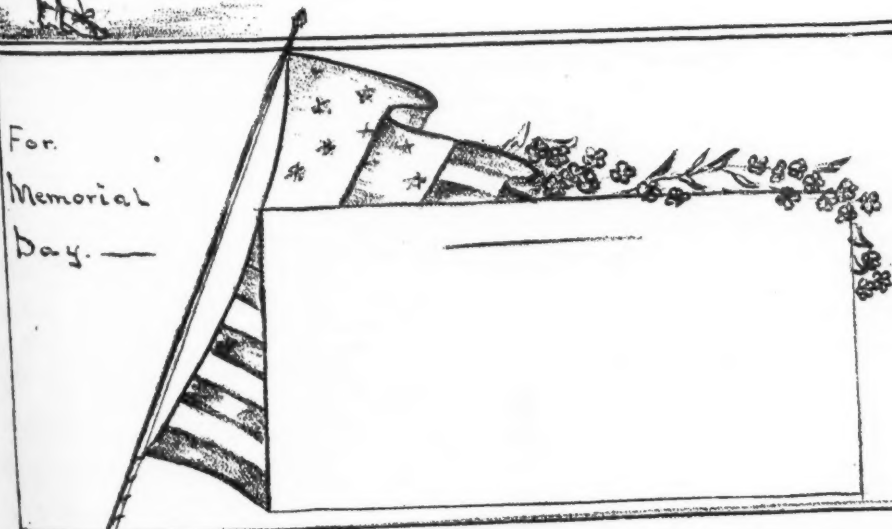
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Number and Arithmetic

ORAL SUPPLEMENTARY ARITHMETIC

(All rights reserved.)

Miss Laura Newhouse, Willard School, Chicago.

1. I have a ball of string. If I cut off 1 foot how many inches will I cut off?
2. If I cut off one-half foot of string, how many inches do I cut?
3. Mary cut off $\frac{2}{3}$ foot of the string, how many inches did she cut off?
4. John took $\frac{3}{4}$ foot of the string. How many inches of the string did he take?
5. I need 4 feet of string to tie a bundle. How many inches of string should I cut off?
6. If a man gives you 5 feet of string. How many inches of string does he give you?
7. How many inches of string are there in 3 feet of string? What other name could you give that?
8. Arthur has 8 inches of string. What part of a foot has he?
9. I gave a boy 9 inches of string. What part of a foot of string did I give him?
10. Here is a piece of string 6 inches long. What part of a foot of string is it?
11. Two inches equals what part of a foot?
12. Four inches equals what part of a foot?
1. Here is a piece of string 15 inches long. Into how many 3-inch pieces could I cut it?
2. How many 2-inch pieces could I cut from a 21-inch piece of string?
3. Charles needs pieces of string 4 inches long. How many pieces could he get from a piece of string 45 inches long?
4. How many 5-inch pieces could he cut from 64 inches of string?
5. How many inches of string will you need to cut seven 4-inch pieces?
6. I have 31 inches of string. How many 4-inch pieces of string can I cut from it?
7. Mary has 28 inches of ribbon. How many 3-inch pieces can she cut from it?
8. I need ten 5-inch pieces of ribbons to trim a dress. How many inches of ribbon do I need?
9. I gave John 37 inches of ribbon to cut into 4-inch pieces. How many pieces did he get?
10. Mary's rope was 38 inches long and she cut it into pieces 3 inches long. How many pieces did she get?
11. I have a ribbon which is a foot and 3 inches long. How many inches long is it?
12. Charles has a stick two feet and 3 inches long. How many inches long is the stick?
1. Helen's rope is one yard long. How many inches are in her rope?
2. If Helen cut off $\frac{2}{3}$ of her rope, how many inches did she cut off? How many inches would she have left?
3. Mary gave $\frac{1}{4}$ of a yard of ribbon to a little girl. How many inches of ribbon did she give her?
4. I bought $\frac{3}{4}$ of a yard of cloth. How many inches of cloth did I get?
5. It takes $\frac{1}{3}$ of a yard of cloth to make a doll's dress. How many inches does it take?
6. I have a yard and 4 inches of ribbon. How many inches of ribbon have I?
7. John's stick is one and two inches long. How many inches long is it?
8. Walter has a whip which is one yard and 5 inches long. How many inches long is it?
9. Helen's mother needs $\frac{3}{4}$ of a yard of ribbon to trim her dress. How many inches does she need?
10. My table is one yard and 6 inches long. How many inches long is it?
11. A boy has a ruler $\frac{2}{3}$ of a yard long. How many inches are there in his ruler?
12. A man bought a rope one yard and three inches long. How many inches long was it?
13. A string is 42 inches long. How many inches more than a yard is it?
1. A lady bought 27 inches of cloth. What part of a yard did she buy?
2. I have a piece of ribbon 20 inches long. What part of a yard is it?
3. A stick 33 inches long is what part of a yard?
4. I told Annie to buy me 15 inches of ribbon. What part of a yard did she buy?
5. 21 inches of string equals what part of a yard of string?
6. A man cut off 32 inches of silk. What part of a yard did he cut off?
7. What part of a yard is 28 inches of cloth?
8. Willie cut a yard of string into pieces 4 inches long. How many pieces did he get?
9. A lady had a yard of ribbon. She cut it into pieces 5 inches long. How many pieces did she get?
10. Draw a line one yard long. How many 4-inch lines will it make?
11. I need pieces of ribbon 3 inches long. How many pieces will I get from a yard?
12. Annie has a piece of silk one yard and 7 inches long. How many inches long is it?
13. Charles has a strip which is 4 inches less than a yard long. How many inches long is it?
14. My table is 6 inches less than a yard long. How many inches long is it?
15. I have a pencil which is 4 inches long. How many of such pencils will it take to make a yard?
16. How many inches more than a yard is a stick 54 inches long?
1. Here is a line 1 yard long. How many feet are there in the line?
2. I bought a strap which is $\frac{2}{3}$ of a yard long. How many feet long is the strap? How many inches?
3. Walter's desk is $\frac{1}{3}$ of a yard long. How many feet long is it?
4. My room is 9 yards long. How many feet long is it?
5. Eddie has a kite string 24 feet long. How many yards are in that kite string?
6. A man bought a carpet 37 feet long. How many yards of carpet did he buy?
7. Mr. Brown's house is 35 feet wide. How many yards wide is it?
8. Daisy has a piece of ribbon 3 yards and 2 feet long. How many feet are there in that piece of ribbon?
9. If there are 11 yards in a roll of paper, how many feet are there in the roll?
10. A sidewalk is 29 feet long. How many yards long is it?
11. A girl needs 2 feet of ribbon. What part of a yard of ribbon will she buy?
12. A window is 3 yards and 1 foot high. How many feet high is the window?
13. Our hall is 10 yards and 2 feet long. How many feet long is it?
14. How many feet of string are there in 38 yards and 2 feet of string?

MONEY PROBLEMS

1. How many pennies are there in two dimes? How many in 5 dimes? In 8 dimes?
2. How many pennies in 4 nickels? In 10 nickels? In 7 nickels?
3. John had a dime and bought candy for $\frac{2}{5}$ of it. How much did he spend for candy?
4. A lady had 4 nickels and paid $\frac{3}{4}$ of them for a ball. How much was the ball?

School Entertainment

MEMORIAL DAY PROGRAM

By Laura Rountree Smith.

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(Children march about the room carrying flags furled, pause each time they sing the chorus and wave flags.)
Song—Tune, "Marching Thru Georgia."

1.

Wave the bonnie banners high,

On Decoration Day,
Many children march along,

And this is what we say:

Welcome old, red white and blue,

Brave men have died for you,

So we go singing of Freedom.

Chorus—

Unfurl, unfurl, the red, the white, the blue,

Unfurl, unfurl, the flag for me and you,

Float the bonnie banners high,

As we go marching by,

While we are singing of Freedom.

2.

Float the banners everywhere,

On Decoration Day,

From ever schoolhouse in our land

Their glowing colors sway,

Long the bonnie flag shall wave,

O'er many a hero's grave,

While we go singing of Freedom.

Chorus—

(The children pause by their desks, while one child marches forward carrying a large flag and recites the following, at the end of the recitation they all give a flag salute and are seated.)

Recitation—"The Schoolhouse Flag."

How beautiful it blows

Over the roofs so high,

With stripes like the heart of a rose,

And stars as white as the snows,

On background of freedom's sky!

Flag that the children love,

Flag that their hands have wrought,

And spread to the sun above,

And blest in their childish thought.

Every flash of its bars,

Every gleam of its stars.

Kindles the patriot's love afresh—

All the lives for it lost,

Every tear that it cost,

Woven into its silken mesh.

Spread it, O hand of youth—

Symbol of loftiest truth,

Splendor of conquering might —

Spread it from learning's height:

O shall it be unfurled

Over the widest world,

And waken beyond the sea

Republics that are to be.—Selected.

Recitation by four boys with flags.

First boy—

Gone are our heroes so beloved,

They were our country's pride,

We bring the bonnie stars and stripes,

For these brave men who died.

5. I had 3 dimes and paid 5 car fares with it. How much did I have left?

6. Charles had 2 nickels and bought a skate-strap for 5 cents. What part of his money did he spend?

7. If a man had 3 nickels, how many pennies did he have. He spent 10 cents. What part of his money did he spend?

8. James had 2 nickels and 2 dimes. How much money did he have? If he bought a top for $\frac{3}{4}$ of his money, what was the cost of the top?

9. Mary had two dimes and 5 pennies. How much money did she have?

10. She bought a doll for 15 cents. What part of her money did she spend?

11. A boy had 2 nickels and 8 pennies in the bank. How much money was that?

12. He gave 4 cents to a beggar. What part of his money did he give away?

13. If you have a dime, a nickel and 6 pennies, you have — cents. If you buy 18 cents worth of candy, what part of your money will you spend?

14. A little girl had 4 dimes. She bought eggs for $\frac{3}{4}$ of the money. How much were the eggs?

15. Mrs. Brown gave Dan 6 nickels and 2 dimes; he had — cents. He bought a book for 35 cents. What part of his money did he spend?

16. Mary had a dime and 5 pennies and spent $\frac{2}{3}$ of this money for candy. How much did she spend?

17. Charles bought 2 pencils at 8 cents each. If he gave the man two dimes, how much change would he get?

1. How many nickels would I have if I had $\frac{3}{4}$ of a dollar?

2. If I had two quarters or — cents and lost $\frac{3}{5}$ of it, how much money did I lose?

3. John's mother gave him a quarter and a dime or — cents. He gave 15 cents to a poor man. What part of his money did he give away?

4. How much money would I have if I had $\frac{3}{5}$ of a dollar?

5. Dora's aunt gave her $\frac{3}{4}$ of a dollar in quarters. How many quarters did she give her?

6. I found a quarter and a nickel or — cents. I gave 21 cents to a little girl. What part of my money did I give her?

7. Mrs. Jones had a half dollar and a nickel. How many oranges at 5 cents each could she buy with it?

8. If I had a quarter and a penny, how many two-cent stamps could I buy?

9. How many dimes would there be in $\frac{3}{5}$ of a dollar? In $\frac{4}{5}$? In $\frac{2}{5}$?

10. I had a quarter and 4 nickels or — cents. I bought apples at 5 cents each for the money. How many did I get?

11. Mary and John had 3 dimes and 5 pennies in a bank or — cents. What part of the money was Mary's if she had 20 cents?

12. A little girl had 50 cents. How many ways can you think of, in which she could have that money?

13. Oranges are 60 cents a dozen. If I bought a dozen and gave the man 5 dimes and 2 nickels, how much change would I get back?

14. A man had a quarter and two pennies or — cents and spent $\frac{2}{3}$ of it. How much did he spend?

1. I have a quarter and 5 pennies or — cents. How many 3 cent stamps can I buy?

2. John bought a book for 25 cents. He gave the man 3 dimes. How much money did he get back?

3. How many two-cents stamps can I buy for 2 dimes and 6 pennies or — cents?

4. A little girl bought a doll for a quarter. She gave the man a dollar bill. How many quarters did she get back?

5. I bought oranges at 5 cents each. How many did I get for 2 quarters and 1 nickel?

6. James had 4 nickels, 1 dime and 3 pennies in his bank. How much has he in the bank?

(Continued on page 51).

Second boy—

Wave the bonnie stars and stripes
On this Memorial Day,
And bring the wreaths of evergreen,
And fairest flowers of May.

Third boy—

On Memorial Day we're singing
Of the red and white and blue;
Wave, O wave, dear bonnie banners,
For our heroes brave and true.

Fourth boy—

On Memorial Day we're bringing
Each a tribute for the brave,
We salute the bonnie banners,
O'er a land of peace they wave.

Four boys in concert—

Sweetly may our soldiers rest,
While seasons come and go,
The summer with its sunshine,
The winter with its snow.
Their weary march is ended,
And so it is, we say,
We will bring the bonnie flags,
On this Memorial day.

Recitation by girl with flag—"The Old Song."

We'll sing an old, old song today,
O bonnie flag!
We love your stars and shining folds,
O bonnie flag!
We'll sing of brave, good men who die,
Of heroes lying side by side,
Today your fame spreads far and wide,
O bonnie flag!

We'll sing of the battlefield at night,
And brave men lying low;
We'll sing of a land of liberty,
Wherever your colors go.
Many a schoolhouse you will grace,
We'll hold you now in firm embrace,
In every heart you have a place,
O flag of the long ago!

(All sing "The Star Spangled Banner.")

(Girls enter with baskets of flowers; on each basket is a letter to spell the words, "Grand Army.")

(All standing in semicircle recite in concert.)

We will place a flag today,
Wherever a soldier sleeps,
We will scatter fairest flowers,
Wherever a soldier sleeps.
We'll honor the brave, good men who died,
The Blue and the Gray lay side by side.

G

Garlands of daisies I bring today,
We'll place them alike on Blue and the Gray.

R

Roses bloom for all the brave,
Place them by the soldier's grave.

A

And I will bring the mignonette,
Their brave deeds we'll not forget.

N

Now we will keep Memorial Day,
With all the fairest blooms of May (Apple blossoms).

D

Dainty violets I bring,
While of noble men we sing.

A

And I will bring the lilies fair,
They shed their fragrance on the air.

R

Red, white and blue, the banners wave,
I place geraniums by each grave.

M

Make wreaths of evergreen so sweet,
While heroes names we all repeat.

Y

Yellow daffodils will grace

Many a soldier's resting place.

All—

Grand Army beloved, from east and from west,
Side by side lying, sweet be thy rest,
Grand Army beloved, the flag of the free,
Waves o'er thy graves, o'er land and o'er sea.

(Girls with flags unfurled line up behind five boys carrying shields. The shields have letters on to spell the word "Peace." The five boys drill as follows:

Hold shields up, down, right, left, on right and left shoulder, on heads held with both hands, same with right hand and left hand. Held on heads, shields inverted. Held out in right hand arms extended, same in left hand, extended with both hands. Pause and sing. Tune, "Just Before the Battle, Mother." The whole school sing.)

1.

On Memorial Day we're singing
Of our heroes brave and true,
Wave, O wave dear bonnie banners,
Flags of red and white and blue.
Long ago the war was ended,
Long ago the bugles ceased,
On Memorial Day we're bringing,
Of a happy land at peace.

2.

On Memorial Day we're bringing,
Some fair tribute for the brave,
We salute the bonnie banners,
O'er the land of peace they wave.
So today they all are sleeping,*
These brave countrymen of ours,
Loving little hands will gather
For our soldiers, fairest flowers.

"Peace Boys," with shields recite—

P

Peace shall rule our nation,
No North nor South today,
No East nor West, but Union,
And peace shall hold full sway.

E

Everywhere our flag shall wave,
Over land and sea,
Float on, O bonnie stars and stripes,
Emblem of liberty.

A

All honor to our heroes,
But times of war must cease,
So we will gladly welcome,
Prosperity and peace.

C

Come with bonnie stars and stripes,
Come with songs of praise,
Over a country long at peace,
The bonnie banners raise.

E

Each country waves a flag today,
Tho we'll welcome our foreign guests,
The bonnie flag of the stars and stripes
Is the flag we love the best.

All sing "Many flags In Many Lands," and close with tableau: Boys with shields kneel on one knee, hold shields to breast. Girls stand behind, with flags held in both hands, arms extended.

The U. S. Department of Agriculture has issued a circular recommending the establishment of movable schools of agriculture. It suggests that each Agricultural college organize an extension department. Wherever fifteen farmers can be secured as students the school may be conducted for a year or longer. The time of holding the school and the kind of instruction given will depend upon the needs of the section. In a dairy country the school would give instruction in that subject. In a fruit growing country the instruction would be along that line.

SCHOOL EXERCISES—PEACE DAY— MAY 18

(To occupy thirty minutes to an hour.)

(In 1907 the superintendents of the country in annual session at Chicago passed a resolution recommending special instruction on arbitration in all schools on or about May 18, the anniversary of the opening of the first Hague Conference. In 1908 school authorities in fifteen states recommended special exercises in school on this day. The same year the School Peace League was established, supported by the leading educators of the country. Superintendent Van Sickle of Baltimore, president; Mrs. Fannie Fern Andrews, 405 Marlborough street, Boston, Mass., secretary.)

Reading

Blessed are the peacemakers, for they shall be called the children of God.

How lovely are the messengers that preach us the gospel of peace!

The Lord loveth righteousness, and the work of righteousness shall be peace, and the effect of righteousness quietness and confidence forever.

And God shall judge the nations and arbitrate for many people.

He shall make their officers peace, and their rulers righteousness.

And they shall beat their swords into ploughshares and their spears into pruning-hooks.

Nation shall not lift up sword against nation, neither shall they learn war any more.

Hymn

"Angel of Peace," O. W. Holmes, or "Come, kingdom of our Lord," or some other appropriate hymn.

Recitation from the Blackboard

"My country is the world, my countrymen are all mankind."—Garrison.

The eighteenth century achieved peace with justice between thirteen American states. The nineteenth century extended it to forty-five states. The twentieth century will achieve peace with justice between all the nations of the earth. The United States has shown the method of attaining a United World.

The Next Steps in World Organization

1. Arbitration treaties pledging each nation to refer all disputes with other nations to courts of law or of arbitration.
2. A World Parliament to meet regularly.
3. Gradual, proportionate disarmament.
4. An international police force.

Work for Peace During the Year

Learn by heart Longfellow's "Arsenal at Springfield," Lowell's "Fatherland," and selections from the pamphlets referred to.

(From "Journal of Education," revised and brought to date.)

References: "Teaching Patriotism and Justice," three cents; "Primer of the Peace Movement," five cents; "Patriotism and the New Internationalism," a manual for teachers, 134 pages, including material for use on May 18, 20 cents, Lucia Ames Mead; "The Cost of War," and other pamphlets, B. F. Trueblood. This leaflet by Mrs. Mead at \$3 a thousand, and 50 cents a hundred with the above are all to be obtained of the American Peace Society, 31 Beacon street, Boston, Mass.

Getting Things Rather Mixed

A certain politician, condemning the government for its policy concerning the income-tax, is reported to have said: "They'll keep cutting the wool off the sheep that lays the golden egg until the pump goes dry."

Nature Study

MAY NATURE STUDY

Fred L. Charles, Professor of Biology and Head of Science Department, State Normal School, DeKalb, Ill.

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THE STUDY OF BIRDS



Hast thou named all the birds without a gun?
Loved the wood rose, and left it on its stalk?
At rich men's tables eaten bread and pulse?
Unarmed, faced danger with a heart of trust?
And loved so well a high behavior,
In man or maid, that thou from speech refrained.
Nobility more nobly to repay?
O be my friend, and teach me to be thine!

—Emerson.

There has been and still is much nonsense in the schools under the guise of bird study. Sentimental talk about everything which wears a coat of feathers has brought us into disrepute not only among discerning critics but among the victims of such practice, who soon sound the shallows of such instruction and rebel against the false values placed upon it. An English sparrow is a pest, as truly as the mouse, the rat or the mosquito, and while we should beware the dangers of cruelty and mistaken identity resulting from advertisement of the pest, nevertheless we should not be blinded by feathers. Tactful instruction is not incompatible with candor in such matters. Above all, let us be done with gush and affectation. If the work is not absolutely sincere and wholesome it had best be wholly abandoned.

Again, let us deal with the real thing; what we want is first-hand contact with genuine material. Picture-study is an insidious form of dissipation which masquerades as

bird-study. A boy is shown the pictures of birds which are advertised to appear in the neighborhood. He is drilled in describing them, and becomes an adept in the recognition of—pictures. Under the influence of strong suggestion he sallies forth and straightway observes the original of his favorite chromo. "Are you positive you saw a white-breasted nuthatch?" asks the conscientious teacher. "Yes, ma'am." "Describe it for me so I may know if you really saw one." The boy, if he is in good health, glibly rehearses the description of the picture, is credited with the observation, is puzzled to know whether he is guilty of a fairy story or a lie, and genuine nature study receives another slap in the face. One who visited an exercise of this kind characterized it as "a hotbed for liars." Pictures are almost indispensable; but they should follow and not precede. The layman who knows only the English sparrow, the domestic pigeon, the buff rock, and possibly the robin and bluejay, is a better friend to nature study than is the teacher whose bird acquaintances live only in a picture book. Likewise, to read about birds is not the study of birds. The placing of a book between nature and the child cannot be called nature study, no matter what the content of the book. If used, the supplementary reader, like the chromo, should follow original observation and research. To be sure, this throws the burden upon the teacher, but she can never succeed if enslaved by a printed page. One must know the freedom of the wood and field before he dare aspire to a knowledge of birds.

Bird study in the grades all too frequently begins and ends with a blackboard tabulation of observations reported by the pupils under an artificial stimulus provided by the teacher. Interest in this exercise, if not fictitious at the start, becomes so after years of repetition, for the evident reason that there is no problem, no thinking, no intellectual return for the effort. The enthusiasm of bird lovers who year after year note the returning birds would be immensely strengthened by a study of the real problems of bird life and a knowledge of bird structures. A certain result from such more liberal study will be a relief from the undue emphasis placed upon birds as nature study material. As attractive as they are, they do not constitute all, nor even the major portion of what lies about us seeking recognition. A little more attention to the insects, for example, would be most desirable.

Having paid due respect to various abuses, something of a constructive character is now in order.

Intensive study of one or two species—graded, of course, to the pupil's ability—has many advantages over superficial and scattering observation of the entire avifauna. A natural group, such as the birds of prey or the woodpeckers, may monopolize the attention of one class, or an ecological group such as the life of the pond may serve as the unit of study. The introduction to birds is best made in the winter, when only a few species are commonly seen. As spring arrivals appear their acquaintance is formed more readily and their characteristics noted more intelligently because of the previous experience with a few familiar forms. One who makes his start in bird study on a May morning excursion to the warbler-filled copse is likely to be bewildered by the variety of unknown creatures he discovers.

On the basis of the period of their sojourn with us we may distinguish the following groups of birds:

Permanent Residents—Remaining with us thruout the year, as a species, altho individuals may shift to the south in winter.

Summer Residents—Spending the summer with us, but wintering in the south.

Winter Residents—Spending the winter here, but having their summer home north of us.

Transients—Spending the winter south of us and the summer north of us; seen here only as migrants in spring or fall.

Visitants—Visiting us but rarely, as in exceptionally severe winters, or straying beyond their usual limits at any season.

In some species generally known as summer residents—for example, the meadow lark and the redheaded woodpecker—a few individuals brave the winter and remain with us, altho retiring to the swamps or forest shelters so that their presence is not recognized. As spring progresses they emerge from their retreats, to be joined soon by those returning from the south. The problem of migration is largely one of food supply, and abundant provender may induce summer residents to bide the winter here. Occasionally a lone individual of a species will remain, a fact which admits several different explanations. A single robin or mourning dove may winter in a locality in northern Illinois.



Nest of Brown Thrasher

In tabulating the birds most commonly identified in northern Illinois in winter, it developed that in a total of 42 species, 10 were birds of prey, 11 were of the sparrow tribe, and 4 were woodpeckers. Here are three distinct food-groups with such striking peculiarities of habit and structure and such evident adaptation to mode of life, that they afford admirable units of study for beginners. The economic importance of these three groups is sufficient to warrant a thoro study of several representatives of each. In addition to the woodpeckers five other birds in our winter list find their living on the tree frame-work so that three-fourths of the winter birds, including several permanent residents, are included in such a study.

In keeping a calendar of bird arrivals, or of dates when different species are first seen, the primary consideration is a positive identification of the bird. In my experience the amateur observer universally begins his description of an unknown bird with a detailed statement of such color markings as were noted, followed in some instances by an estimate of the size. Many questions must be asked before an adequate idea of the bird's behavior can be formed, altho where the bird was and what it was doing constitute most valuable aids to identification. The size and the color pattern can be learned from the corpse, and in the study of them there is little stimulation to the child mind. Real thinking and a true appreciation of the bird begin with that study which investigates the activities of the creature, its function in the play of forces in the nature world about us, its structural provisions for the mode of life it follows, its mental traits, and its relation to human welfare. The number of individuals seen together, the favorite haunt, characteristic behavior, manner of flight, movement after alighting, song, feeding habits, nest—these and other observations are worth while if within

the reach of the pupil. To obtain such data from the commonest bird is original research, and more valuable than a mere knowledge of names. The Mumford colored pictures of birds are excellent for corroboration of observations, and other helpful material is rapidly appearing.

By observing the external form of a bird's body, particularly of its bill, wings and feet, we may obtain valuable clues to its habits. If it has long legs and toes, long neck and bill, we safely conclude that such bird leads a more or less aquatic life and earns its living along the water's edge, or that its ancestors, at



Nest of goldfinch, with cowbird's egg

least, have dwelt in the vicinity of water. By the stout, curved beak, powerful legs and long, hooked claws, we recognize the bird of prey. A heavy, straight, sharp bill, paired toes and stiffened tail betray the woodpecker clan, fitted for lives of usefulness on trunks of trees. Thruout the bird world this intimate relation between structure and habit is apparent. Hence to group or classify birds involves not only a knowledge of anatomy but a recognition of bird ways as well. Individual biographies should be studied first, followed by comparisons and generalizations which naturally result in grouping species on the basis of likeness. For the purpose of roughly sorting birds on a basis which may be established by elementary pupils, the following crude classification may be developed:

- Runners—Ostrich.
- Swimmers—Duck.
- Waders—Heron.
- Scratchers—Prairie Chicken.
- Doves—Mourning Dove. (This group will not be evident to children.)
- Climbers—Woodpecker.
- Birds of Prey—Hawk, Owl.
- Perchers—Sparrow, Robin.

While this arrangement does not meet the demands of modern science, it serves to differentiate strikingly different modes of life and follows the evolutionary scheme of more formal classification.

The problems of migration, food habits, economic value, domestication, conservation, extinction of game

birds and of species whose plumage excites the millinery profession, bird photography, the attraction of birds to the home grounds, protective coloration—these and many other topics which readily suggest themselves give us abundant material for study. A course of study, however, is as essential to success in nature work as in arithmetic or geography. No course will fit all conditions, but without some guiding plan the bird study in graded schools will suffer from vain repetition of generalities. Children soon learn the stock-in-trade of a corps of teachers whose only capital is milkweed pods, awakening buds and northing birds. There should be a progressive movement from year to year as interests shift and intellectual power increases. Identification of the more familiar species in the primary grades, with emphasis largely along aesthetic lines; the study of food groups in the intermediate classes, with an endeavor to attract birds to the home grounds; and in the grammar grades something of classification, a consideration of the game bird and game laws, identification of the warblers and other difficult groups, and certain evolutionary studies—some such scheme as this will avoid that meaningless bird talk which only wearies the pupil who has already experienced many such preachments.

If it be the happy fortune of a class to find some bird home so located that it may be observed without disturbing the birds, the highest type of nature study is immediately possible. There is no way in which a sympathetic first-hand introduction into the secrets of bird life may be gained so easily and so satisfactorily as by the observation of a bird family where helpless nestlings are being fed and protected by the parent birds. I have known many instances where an intimate acquaintance could have been gained in this way—a wren's nest in the mail box, a bluebird's nest



An Orphan

between the window pane and the shutter in an unused room, a robin's nest on the window ledge, a mourning dove's nest in the porch vines, a phoebe's nest over the door. Four of our classes last spring made such a study of a robin's nest, literally at arm's length and under absolutely normal conditions, and the universal testimony was that a new world had opened to the observer. Careful records were made of the number of trips made by each parent, the kind of food, the quantity of food, the development of the young, and many other valuable data. Such work is "the real thing."

During the spring and early summer many young birds lose their parents and are found about our homes in a helpless condition. The only thing to be done is to raise them by hand, studying their needs and tiding them over the helpless period. This affords excellent nature work for the schoolroom.



WITH ROOSEVELT IN AFRICA

II.

(About the time this number of The Catholic School Journal reaches its readers, Mr. Roosevelt and his scientific expedition will be arriving at Mombasa, a seaport of British East Africa, located on the little island of Mombasa, close to the mainland. As stated in our article last month, the hunting party will proceed from this point by the Uganda railway northwestward some 300 miles into the interior of British East Africa. Among the various specimens of "big game" animals which the expedition hopes to secure is the elephant. The Roosevelt party, as it proceeds into the interior from Nairobi will find itself in the midst of the great elephant hunting ground of the highlands of East Africa. In 1908 Mr. Frank G. Carpenter explored this region and last summer wrote an article for the press fully describing elephant hunting and the ivory industry. We publish the article herewith as having special interest because it relates to the region to be visited by the Roosevelt expedition.)

THE AFRICAN ELEPHANT AND THE IVORY INDUSTRY

Frank G. Carpenter

Sixty-five thousand elephants were killed in Africa last year and more than a million and a half pounds of ivory were taken from them and shipped off to Europe. Of this fully one-third came from Zanzibar, another third was from Portuguese East and West Africa, and a large part of the balance was from the valley of the Kongo. Cape Colony furnished a hundred thousand pounds, Egypt three hundred thousand pounds, and a large part came from the Niger territories and Lagos. During the last six months (January to June, 1908), I have been traveling thru the lands of ivory and elephants. I saw tusks for sale in the Egyptian Sudan. At Mombasa I was shown \$50,000 worth of ivory in one pile, and during my travels thru Uganda and German East Africa I passed many long lines of porters carrying elephants' tusks on their heads or tied to long poles which rested on their shoulders.

Great Ivory Market

Zanzibar has for years been one of the chief ivory markets of the world. There are companies here which have their buyers and traders securing German and British East Africa, as well as the Portuguese possessions, farther south. These men take beads, cotton, and other merchandise to trade with the natives, and when they have accumulated a cargo they send it on the heads of porters down to the seacoast. Much is now coming to Lake Victoria and over the Uganda railroad to Mombasa. A great deal goes to Tabora in the center of German East Africa, and thence on east to Bogomoye on the coast opposite Zanzibar, while other caravans bring ivory to Mogroro and it is sent thence by railroad to Dar es Salaam.

There are herds of elephants about the slopes of Mount Kilimanjaro, and the hunting goes on in the forests of the Great Rift valley. In British Africa it costs \$250 for the right to shoot elephants, and a hunter dares not kill more than two during a season. It is against the law to kill the baby elephants or cow elephants there, and the same regulations prevail in Uganda. In the British Sudan a license is required to shoot any kind of big game, and this is also true of British Central Africa. In German East Africa hunters are charged a few rupees for their elephant shooting licenses, but they must pay a royalty to the government on all the ivory they get. As it is, there is considerable

profit in the business, and in the German colonies a fairly good hunter often makes big money. A single elephant may give tusks worth a thousand dollars and upward, and an old bull may produce three or four hundred pounds of the choicest ivory.

African Ivory the Best

This African ivory brings the highest prices in the markets. It is superior to any other in the size of tusks. I have seen some which are nine feet long, and there are some which weigh as much as 200 pounds each.

The average weight of a tusk is much less than this, and one of a hundred pounds is quite valuable. In India the average tusk does not weigh fifty pounds, but that of the African elephant is much heavier. Many of the tusks are broken when they are brought into the market. The elephants use them for plowing up roots and tearing down trees, and also for fighting their enemies. The average tusk is strong and elastic; but it can be broken, and the ends are sometimes snapped off. Ivory tusks are always sold by weight, and the traders tell me that in buying them of the natives they have to be careful to see that pieces of iron or bits of stone have not been driven into the hollows of the horns to make them weigh more.

Pulling an Elephant's Tooth

Many of you have been in the hands of a dentist and have seen how he must almost break your jaw in pulling a molar with a long root. The tusks are really elephants' teeth, and it is difficult to get them out of a dead elephant. They are fitted into a bony socket and the roots go almost up to the eyes. A tusk eight feet long may have two feet of its root imbedded in the skull, and if it is taken away at once the head has to be chopped to pieces to get it out.

In addition to the tusks the elephant has six great teeth inside its mouth on each side its jaw above and below, and these are almost as firmly imbedded as the tusks themselves. The tusks are hollowed about half way up. The smallest forms a big load for a man, while one weighing 150 pounds requires four porters to carry it. Such men are paid from 3 to 5 cents a day for their labor, so that the cost of transportation is not heavy.

Digging Up Dead Ivory

Have you ever heard of dead ivory? There is a vast



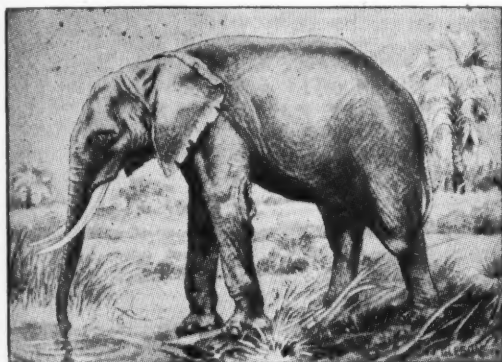
Ivory from East Africa
(From Carpenter's Geographical Reader)

quantity of it still left in Africa, and thousands of pounds are shipped to the ports every year. Dead ivory comes from animals which have died a natural death, or from tusks which have been gathered by the chiefs of the villages and stored away. Ivory has always been an evidence of wealth in Africa, and some of the petty African kings have piled up ivory as our misers hoard money at home. Some of them have buried it near their villages and others have made stockades of ivory tusks about their dwellings. During recent years some of such ivory has been gathered together, but there is said to be much buried yet to be unearthed. In addition to this is the ivory of elephants which have died natural deaths. This is composed of the enormous tusks of

aged elephants which have dropped in their tracks or have been killed by lions and other wild beasts. Their bones lie where the huge animals fell, and the earth and leaves have covered them so that they are frequently hidden from view. I am told that the pygmies have killed many elephants with poisoned arrows, but, not knowing the value of the tusks, have left them lying where they fell. Some of this dead ivory has been injured by the forest fires, but that imbedded in the mud or covered with vegetation is still of great value.

Elephant Meat Good to Eat

I met the other night an old elephant hunter who has made many thousands of dollars in ivory. He has not only shot elephants, but eaten them, and he tells me the meat is not at all bad. A good sized animal often weighs as much as five tons, and when one is killed the natives come in for miles around and have a great feast. They cut up the huge beast with axes and knives and tear the meat off in strips and smoke it as we smoke beef. They make elephant steaks and roasts and they cook the trunks and feet in holes in the ground. The foot is considered a delicacy. It is prepared by making a fire in a hole and laying the foot on the burning coals. Some sticks are then placed over the mouth of the hole and a layer of green leaves is spread upon them. A thick deposit of earth is placed on top and the meat is allowed to cook and steam for several hours. After



An African Elephant
(From Carpenter's Geographical Reader)

it is taken out the skin is removed, when the jelly-like interior is ready for eating. I am told that it is so tender that it can be scooped up with a spoon. The ordinary elephant steak is black in color, and when cooked it looks and tastes a little like corned beef.

Great Ivory Trust

The European nations which have colonies in Africa are trying to keep the elephants from being destroyed. This is especially so of Belgium, which hopes some day to form an ivory monopoly. A great part of the elephants still living are in the valley of the Kongo, and so many have died that it is expected that ivory will grow more valuable from year to year. As it is now, the amount sold brings in millions of dollars, and most of this comes from the auctions at Antwerp. In that city there are several hundred thousand pounds of ivory on hand, and sales are made about four times a year. These sales are duly advertised, and buyers from everywhere come to attend them. The other chief markets are Liverpool and London.

During a recent visit to the Colonial museum at Brussels, I saw one of the heaviest elephant's tusks ever found. It weighs over 200 pounds, and as I stood beside it it reached high above my head. The biggest ivory tusk ever discovered was brought to Tabora, in German East Africa, in 1886, and was shipped from there to Hamburg. It was almost ten feet in length.

America Gets the Best

The ivory dealers here tell me that the best of the ivory goes to America, and that the second and third class tusks are consumed in Europe. The fourth grade ivory is sent to East India for filigree work, and the poorest of all goes to China, where it is used for inlaying furniture and boxes. The best quality of ivory is employed in making piano keys and fan sticks, and



Carrying Ivory to the Coast
(Carpenter's Geographical Reader)

also for the little statuettes cut out by the Japanese. Much of the product goes into billiard balls, knife handles, combs and fancy articles. During a visit I once paid to Sheffield, England, I was shown about \$100,000 worth of ivory which had been brought there to be used for knife handles, and I saw them sawing up the tusks into strips for this purpose. In such work every scrap of the material is saved, the shavings and dust being valuable for making ivory black or artists' pigments.

Queer African Natives

The Germans are rapidly exploring their colonies, and they are finding some strange things away out here in the African wilds. They have altogether 7,000,000 or 8,000,000 of the natives in their part of the white man's burden, and they are divided up into many nations and tribes. Some of the most intelligent are about Tabora, and it is from there that the colony expects to get the labor to cultivate the plantations along the sea coast. The natives of that region have a king and subordinate chiefs, and women are so highly regarded that they are sometimes elected as the chiefs of their respective villages. These people believe in spirits, and they think that the dead live again as spirits. Every chief has a hut in which the spirits are supposed to dwell.

They have medicine men and witch doctors, and they think that a good medicine man can change himself into a wild animal at will and thus torment his enemies.

Education of the Negroes

The Germans are ruling these people to some extent thru their chiefs, and they are establishing schools to teach them. The missionaries are also at work in different parts of German East Africa, and the government has high schools and manual training schools, with European teachers, who use colored assistants. This work is just in the beginning, but it promises to grow. Fifty-two colored teachers are already employed, and the schools have several thousand pupils.

Among the Washashi

There is a queer town on Lake Victoria belonging to the Germans which I have not mentioned in my previous letters. I called there during my tour around the lake. It is known as Shirati, and it lies near the boundary of British East Africa. The country about it is beautifully rolling. The hills slope gently up from the lake; and upon them stand hundreds of thatched huts, an Indian business section, and a fort belonging to the Germans. The people are like the Kavirondo and a little like the Masai. They are dark brown in color, are well formed, and of a good height. I talked with one

chief who was fully seven feet tall, standing like a giant above his fellows, who averaged, I judge, about 5 feet 6.

The Washashi, like the Kavirondo, do not worry over their wardrobes. Those I saw were almost naked. Many of the women had only a string of beads about them, and some wore fringes of beads two or three inches long hanging from their waist belts. The men were often clad in a single goatskin, which was shifted so that it covered now the back and now the front of the person. All wore jewelry. I saw many dandies who had on great coils of wire, and one whose arms and legs were wrapped with brass wire the size of a lead pencil. Another man had coils of this wire on his upper arm, and that so tight that the flesh seemed to be growing over them. I counted the strands on one woman's calf. It had eighteen parallel strands of the thickness of a lead pencil, from where the swelling began to the knees. Otherwise the lady was bare to the fringe apron which ran around her waist.

Roofs for Cattle and Men

Many of these natives had shields of enormous size made of skins fastened to a framework and painted in bright colors, and they had head dresses of ostrich feathers which looked odd in contrast with their nude bodies beneath. They all carried spears, and were celebrating a war dance.

The houses of Shirati are round huts with thatched roofs and walls of upright sticks chinked with mud. The interior of each house is divided into two compartments, one for the men and the other for the cattle. The cooking fire is made in the center of the hut, the blaze being usually started by means of friction, just as our Indians made fire before Columbus came. The people sleep on the ground, using pillows of wood.

Outside many of the huts I saw granaries. These are tall, round wickerwork baskets made of cane or plaited rushes, chinked tight with cow dung.

BIOGRAPHY FOR HISTORY CLASSES

G. B. Coffman, Superintendent of Schools, Pana, Ill.

TECUMSEH

Tecumseh was chief of the Shawnee Indians. (Some historians deny this.) He was born in Ohio about 1768. He was a great warrior and even when a boy, took part in the Indian wars with the white people. His father was a great warrior and was killed in battle when Tecumseh was a boy. Tecumseh was early looked to as a leader of ability, even with other tribes he was considered as one who knew how to direct the general affairs of the Indians. He took a prominent part in the Indian wars in Kentucky and Ohio, and was engaged in the battle of Mad River and in the attack on Fort Recovery, 1794.

It was his firm conviction that the whites were trying to cheat the Indian out of the land. Being a man of broad views and good understanding, he learned to mistrust the "pale faced." He resolved to do something when the United States government made purchase of land at Ft. Wayne, for the purpose as they said, to work the mines. The agent of the government called together all the chiefs and made known his purpose, stating that it would not be necessary for the Indian to move their hunting ground for a season. This did not sound well to Tecumseh for he detected that the whites were bent on, in the near future, moving the Indian. But when the matter was pressed on the Indian chiefs to sign their rights away, and when whiskey was used freely to influence the chiefs, even getting them drunk, Tecumseh was aroused. He attempted to prevent the chiefs from signing the document, but it was of no avail, for they had lost their reason and were bent on doing what the "pale faced" asked them to do. Thus the right to a large portion of their hunting ground was sold for a paltry sum.

Tecumseh with his brother, The Prophet, resolved to

form a confederacy against the whites. They visited all the tribes from the Great Lakes to the Gulf and explained to them how the "pale faced" were taking away the land. They pictured to them that in the near future the Indian would have no hunting ground at all. The most of the tribes listened to them and were willing to join them and force the whites back across the mountains. He then called on Harrison, then governor of the territory, and explained to him that the whites had, by unfair means, bought the land and asked of him justice. He explained to him that whiskey had been used, and gave many other incidences which pointed to unfair means. Harrison told him that all such matters were settled by the president. "I hope then," said Tecumseh, "that the Great Spirit will put enough sense in the president's head to decide it aright and direct you to give up this land." But when word came from the president, it was against the Indian. Tecumseh at once prepared for war. He and his brother visited all the tribes again and used every effort to cause them to join in a general slaughter. He was again invited to a council at Vincennes. He took with him seventy-five of his warriors, fully armed, and held himself as a conqueror rather than suppliant. He refused to go in the house but insisted on the fashion of the Indians. The council was held in the open air and was continued from day to day, for two weeks. Here he reviewed to Harrison all the wrongs that the Indian had received from the hands of the whites and on closing, he said, "Brother, this land that was sold, was sold only by a few. If the land is not restored to us, you will see, when we return to our homes, how it will be settled. Brother, I wish you would take pity on the red people and do what I have requested."

Tecumseh plunged again into the forest and commenced to marshal his forces. With twenty of his trusted warriors he started for the south.

The Indians at once commenced to annoy the settlers by stealing horses, killing cattle and sometimes to destroy the crops. Straggling savage prowled around the settlements bent on mischief. This convinced Harrison that he must soon fight. He left Vincennes, in September, 1811, with a strong force of militia and regulars, and marched northward where the Indians had gathered. He built a fort near where Terre Haute now stands. Then he marched to attack the Indians near Lafayette. He encamped in a few miles of the Indians and here The Prophet, who was in command asked for a conference and begged of Harrison to resist making an attack until a conference could be held the next day. Harrison granted the request but at the same time caused his men to sleep on their arms and carefully guarded the camp. It was the trick of The Prophet for about three in the morning, the Indians were discovered creeping up thru the grass and were fired upon by the sentinels. This caused the Indians to rush, with all their fury on the sleeping soldiers. Many were killed and wounded, but as they were used to Indian fighting, they sprang to arms and completely defeated the Indians. It is not known how many were killed as they carried off their dead. The Prophet was ordered not to make the attack till the return of Tecumseh. But he was sure of victory, so sure, that he told his warriors that the whites were crazy and could not fight. But after the battle the braves threatened his life and he was told publicly that he lied, for they had found out that the whites were a brave set of people. Tecumseh was very angry at his brother for as he said spoiling his plans and giving the whites the victory.

After this battle Tecumseh gave up his plans and plunged in the War of 1812 and fought for the British. He was made an officer and it is said at the battle fought near the river Themis, he had a vision that he would be killed. He took off his uniform and dressed as an Indian brave. He plunged in the thickest of the fight and was slain. Richard M. Johnson, afterward vice president of the United States, it is said, killed him.

Drawing and Construction Work

DRAWING FOR MAY

Alice V. Guysi, Supervisor of Drawing, Detroit.

In the several articles I have written for The Catholic School Journal I have, as my predecessors have done before me, touched upon the work which suggested itself as being particularly timely. Thus in the June, September, October and April numbers have appeared suggestions for the study of plant life which have been found helpful in our Detroit schoolrooms, and which it might reasonably be hoped would prove helpful in other schoolrooms.

Beside these suggestions of subject matter I have tried to impress upon my readers the fact that if the teaching of drawing is to be of real value it should be based upon the great fundamental principles of art.

To develop an appreciation of harmony, balance and symmetry is to give the key of right living into the hands of the pupil, for this trilogy is as essential to life as to art.

The month of May, with its spring blossoms, again suggests plant forms as subject matter for the drawing lesson, but instead of advising you to use the trillium in one class, dogwood in another, etc., I would emphasize certain points which I consider essential to good teaching. I would beg teachers to plan the drawing lessons as definitely as lessons in any of the three "R's."

Occasionally as an excuse for chaotic work the excuse is offered that the class was working without instruction that the teacher (?) might find out what they knew.

To waste the precious hours of childhood in this manner is a pedagogical crime. In comparison with what we do not know how little the wisest of us knows. To place an object before a child and tell him to draw is not teaching drawing.

The work in drawing from September to June should represent continuity of plan as well as effort.

If in the winter months we were studying still-life, developing the power to see form, first expressed in outline, then color value, followed by light and shade and finally combining color value with light and shade so the studies from nature should be planned to follow in similar steps.

The skill in handling the larger still-life subjects will aid in securing a large, free handling of the smaller plant forms.

Design which forms the connecting link, following the autumn nature work and preceding the spring flowers develops not only the appreciation of harmony, balance and rhythm but emphasizes order and makes apparent the need of accuracy. The ability to do naturally follows the need of doing.

The technical development must be commensurate with that of the perceptive powers.

Drawing is but one means of expression and if we would teach a child to express himself clearly we must

first teach him to see correctly and then to draw simply. There is one infallible way of doing this.

That is to have the models, either still-life or plant life so arranged that every child is able to see the form distinctly, also to distinguish the masses of light and dark tone values and light and shade, but do not let any child be so near the model that he can see the minute details.

One specimen for every eight or ten pupils should suffice.

It is not advisable to teach young children to put in back grounds, therefore it is necessary to have the models arranged against something light so the drawing may be in the positive.

To ask a child to sketch on a white paper a spray of flowers hanging against a blackboard is asking him not only to sketch the form as he sees it but to transpose the color value, in other words to work in the negative instead of in the positive.

This is contrary to the laws of pedagogy and common sense.

Use all your pedagogical knowledge in teaching drawing but above all use all your common sense.

Disabuse your mind of the idea that we are specially concerned in the talented child, we are concerned chiefly in the average child.

Very few people become artists but with competent instruction the average child can be taught to draw. The cultural value cannot be overestimated and as a commercial commodity drawing is an asset in any industry. To such an extent has this fact been recognized that drawing is called the "language of industry." It is a higher manual training which raises a man out of the ranks. Whatever problem your class is at work on, the foreshortening of a vase or the tender petals of a flower, the receding lines of a box, remember and try to make them understand the fact that the same principle is involved in all, i. e., the apparent change from front to back of surfaces as they recede.

Teach that correct drawing is not the only aim of our work, that beautiful spacing secured by the way we place our drawing on the paper is an essential, if it is to have any art value and that this placing is composition. Correlate the arts by teaching that as in the study of language, composition is the proper arrangement of words and sentences, so composition in the arts of design is the proper arrangement of lines and spaces. Use pictures of the masterpieces of painting, sculpture and architecture to illustrate order, balance and rhythm.

So surround your pupils with the beautiful, that when the choice rests with them they will instinctively choose the beautiful.

Oral Supplementary Arithmetic

(Continued from page 43).

7. Charles has one quarter, a dime and 1 penny or — cents. He spent $\frac{2}{3}$ of it. How much did he spend?

8. I bought one dozen eggs at 2 cents each. I gave the man a quarter. How much did I get back?

9. I had a quarter and 2 dimes, and changed it for nickels. How many nickels did I get?

10. A man had 55 pennies and changed them for dimes. How many dimes did he get?

11. I paid $\frac{3}{4}$ of a dollar for a doll and gave the man all nickels. How many did I give him?

12. If you spend 15 cents, what part of a quarter would you spend?

13. A quarter and a dime or — cents equal what part of a half dollar?

14. If you changed 3 quarters for nickels, how many nickels would you get?

Supplementary Reading

CHILDREN OF OTHER COUNTRIES

Laura Rountree Smith
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CHILDREN OF INDIA

Lesson 1

Runga is a little Hindu boy.
Runga lives in India.
He lives near a great river.
He lives near the river Ganges.
Runga lives in a cottage.
The cottage is made of bamboo.
The cottage is thatched with leaves.
It is thatched with palm leaves.
Runga lives with his father and mother.
He has many brothers and sisters.
Runga loves one sister best.
Runga loves Zephyr best.
It is time for supper now.
It is a very hot night.
Runga does not want to go indoors.
Runga and Zephyr go outdoors.
They go and sit under a tree.
They sit under a palm tree.
They eat their supper under a palm tree.
Runga has a bowl of rice.
Zephyr has some fruit.
How good the supper tastes outdoors.
Some elephants were coming up the road.
Runga and Zephyr called to the elephants.
The elephants in India are very tame.

Lesson 2

Every morning Zephyr watches Runga go to school.
Zephyr does not go to school.
Runga goes to school every day.
He writes his letters every day.
He writes his letters in the sand.
He writes letters on the leaf of a tree, too.
He writes on the leaf of a palmyra tree.
Runga will have a pen some day.
His pen will be made from cane.
Runga must write well in sand first.
The school has a mud floor.
All the boys sit on the floor.
They sit on mats on the floor.
They all sit crosslegged on the floor.
Runga says his lessons out loud.
Runga is a very good boy.
At eleven o'clock the school is out.
All the boys go home then.
They will go back to school in the afternoon.
Runga has a new kite.
He runs home flying the kite.
Zephyr comes out to meet him.
Zephyr has been making a basket.
She shows the basket to Runga.

Lesson 3

"Oh, oh, oh," cried Runga, "See the Juggler!"

The Juggler wore a turban on his head.
He wore white trousers and a red sash.
The Juggler threw eggs in the air.
The Juggler caught the eggs every time.
The Juggler planted a seed in the ground.
He covered the seed with a paper cone.
The Juggler lifted the paper cone.
There stood a little rosebush.
The Juggler played many tricks.
Then the Juggler went away.
The children tried to catch eggs.
The children let the eggs fall.
They said, "How did he make the rosebush grow?"

Just then Runga's cousin came.
His cousin's name was Aya Thin.
Aya Thin had pictures on his arms and legs.
He had pictures all over his body.
Aya Thin was tattooed all over.
He was tattooed with colored ink.
Runga said, "I wish I was tattooed all over."
All the children liked Aya Thin.
They liked to see the pictures on his arms.
They said "It is fun to play with you."
"We like Aya Thin better than the Juggler."

Lesson 4

Runga and Zephyr are going to town.
They are going to ride to town.
They are going to ride in a cart.
The cart is drawn by a buffalo.
They meet many people on the way.
The people are riding and walking.
Some people ride in ox-carts.
Runga and Zephyr are going to the bazaar.
Runga will buy many things at the bazaar.
They will buy a shawl at the bazaar.
They will buy a new shawl for mother.
They will buy a pair of sandals, too.
Zephyr will wear the sandals on her feet.
Runga will buy a new pot.
He will buy a pot to cook rice in.
They have a fine time at the bazaar.
They see an ox-cart on the way home.
The oxen go very slowly.
The driver is in haste.
He wants his oxen to go faster.
He twists the tails of the oxen.
Then the oxen go faster.
Runga and Zephyr like to go to town.
They will go to the bazaar again some day.

N. E. A. AT DENVER, JULY 3 TO 9

Interest continues to grow apace in the meeting of the National Education association at Denver, July 3 to 9. This convention together with the Alaska-Yukon exposition at Seattle will attract unusually large numbers of teachers to the west and the Pacific coast during the summer vacation. Liberal ticket privileges are accorded by the railroad companies on account of the N. E. A. extending date of return to September 1, which will afford teachers plenty of opportunity to make side excursions in the west including a trip to Seattle.

The United States army includes 72,628 men. Of this number 4,116 are officers. The secretary of war recommends that the general scheme of national defense provide for an organized militia of 350,000 men.



Language and Reading.

PRIMARY ENGLISH

M. G. Clark, City Superintendent of Schools, Streator, Ill.
THE ORGANIZATIONS OF THE MATERIALS

The First Year's Work

It should not be inferred from the discussions in the March and April numbers of *The Catholic School Journal* that the literature and the pictures are to furnish the initiative or source for the language work in the primary grades. Far from it. The source is to be found, if found at all, in some such materials as were suggested in the outline given in the February number. Of course each school, or each teacher must work out his individual plan. What this shall be must be settled largely in accordance with the peculiar local conditions from which the children must draw their experiences. The outline suggested is simply one of the sources of material which is available. The important point is that some definite outline of thought ought to be worked out each year around which the activities of the school, the reading, the language, the various forms of developmental school problems may center and find a basis for unification. It is perhaps in this thought that the primary school of today differs from the primary school of a few years ago; it no longer is satisfied with the alphabet, reading, spelling and busy work. It has a problem for the child to solve. The solution of this problem means conversation, real conversation. Real conversation is the best sort of first year language work.

ACTIVITIES

Neither is the child satisfied with talking about a thing in an abstract way; for him it must be made concrete thru his activities. Herein lies the value of the unified activities of the school; they give meaning, value, to the school problems for the child.

In discussing "Mother's Work"—washing, ironing, baking, mending, care of the house, etc.—why not on Monday let the girls wash their dolls' clothing and from it gather a lesson of real interest to them? They are interested in the home activities which they can imitate and the resulting conversations should solve the following problems and perhaps many more:

Who washes in the home?
Why the washing is necessary?
Why Monday is generally chosen for washing?
How the washing ought to be done.
The use of soap, starch, blueing, etc.
The drying of the clothes and the problem of the clothes line and where to place it.
The good work of the wind and the sun on wash day.
The cleaning of the wash room.
Proper care for the tubs, wringers, etc.
How the family can help mother on wash day, etc.
Thus we see that even the wash-day problems will furnish us with plenty of materials for activities and for language work and at the same time, in a very elementary way of course, a good basis is laid for real domestic science. If possible, ironing of the clothes should follow in the schoolroom and then would come lessons upon the care of the clothes, how properly dried, how folded, how mended, how to put away, etc. Each phase of these activities should result in something really rich in conversations and should lead to an

interest far more vital than the mere statements we so often find in the school that—

Mother works for us.
She cooks our meals.
She mends our clothes.
She sweeps the floor.
Etc.

These wash-day problems are easy to carry out in the school because the wash-day activities are comparatively simple. When we come to the more complex study of cooking and baking we can but touch upon them, choosing their simpler phases for our work. It may be possible that about all we can do is to make a list of the materials used in cooking and baking and determine the general use of each material. The study of the meals of the day, however, will readily lead us into the following activities if the teacher will see that a small table and other necessities are provided:

The laying of the cloth and the study of materials suitable for table cloths.

The setting of the table properly for each meal. This problem will also readily lend itself to the making of the dishes by the children in their clay lesson.

The proper use of each dish upon the table and where it should be placed.

The proper use of each dish or utensil during the meal.

The washing of the dishes and something of their proper care, as, for example, the porcelain, china, glassware, silver, etc.

The serving of the meal.

Table etiquette.

A general study of breakfast, dinner and lunch menus.

Something of the relative values of foods.

Effects of tea, coffee, wines, etc.

Use of water at meals, etc.

The study of the care of the house, too, is comparatively simple in itself but leads us into many valuable studies and gives scope to a wide range of activities.

The proper furnishings of each room.

The proper wall papers or decorations for each gives opportunity for much observation, for much thought, and finally for the designing and the making of the papers for each room of the doll house.

The floor coverings studied in the same way leads to floor designs and finally to the weaving of the rugs or the painting of the oil-cloths.

The study of the furniture of each room gives opportunity not only to study "appropriateness to use," but leads to purposive card constructions in the making of the furniture.

And so we can go thru the whole range of furnishings until at the close of our study we will have furnished a house, properly, thru the results of our activities.

The care of each room—

How the sweeping should be done.

How the dusting should be done.

How the furniture should be kept clean and polished.

The special care of the piano.

The special care of the kitchen stove, etc.

The making of the bed and study of the bedroom problems.

The proper airing of the room and clothes.

Proper bed clothing for summer, for winter.

Changing the bed clothing and keeping it clean.

The special care needed for the bedroom floors.

Need of fresh air during the night in the bedroom, etc.

Something of the study of germ diseases, in a very simple way, and the need of care and cleanliness.

Thus we might go thru the whole range of mother's activities and from the simpler phases of each choose materials for schoolroom expression. Father's work, too, must be given due attention, and much material will be found which can be carried over into the school life and thought. The spring, autumn and winter seasons also, with their changing problems, will give variety to the work. Where possible the school garden should

Murray's Literature

NEW AND REVISED EDITION

THIS popular little book has been carefully revised and brought up to 1909. Send for a copy and examine it before next school season. We think you will be repaid.

The Explanation of the Catholic Liturgy for the Laity

BY Father Cheneau of St. Mary's Seminary, Baltimore, has been thoroughly revised, it is illustrated and makes an excellent text book on this subject.

Kerney's Compendium of Ancient and Modern History

FOR the school season of 1909, a new and revised edition of this History will be on the market, the work being done by Prof. McCarthy, Professor of History at the Catholic University of America, Washington.

Write us for full information

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be utilized and at any cost window boxes should be made and the germination of the garden plants and flowers should be studied. In the latter part of the year the study of the vocations of the neighborhood will give abundant material.

To all this utilitarian material, the literature and pictures and songs, developed in the preceding articles, have given tone, taste and character.

CONVERSATIONS

But let us not be satisfied by mere activity. The activity has not satisfied the child, unless he has had opportunity to talk it over with some one. Every phase of our work must contribute to the growing power of the child to express himself thru the medium of language. It is not necessary here to develop typical conversation lessons. The conversations suggested in connection with the literature and picture work are typical of the conversations that should arise naturally in connection with the child activities.

DRAMATIZATIONS

Dramatization offers a field which but few teachers give the attention it deserves. If properly developed it unifies language with the activities of the hand and body and brings about a more complete expression than can be secured in any other way. In all the work suggested in these papers constant opportunity is offered the resourceful teacher to work out many valuable dramatizations. In each problem there is an opportunity for some child to take the part of mother, another may be father, others the children, others grandfather or grandmother, while possibly in some cases an opportunity may be found for another to impersonate "the maid." This work ought not to be hastily done, but due consideration should be given to the laying out of the scene, the plot, the conversation and the action. It is only in the well worked out dramatization that real value lies, and, therefore, time must be given for the working out of all this material before the dramatization is "staged."

A very successful plan of one teacher has been to work out the problems of Mr. Brown and his family who are about to move into town. Each member of the Brown family is represented in the discussions and some of the questions that come up for solution are as follows:

1. Reasons for moving to ———
 2. Hunting a house. Conditions that must be considered:
 - a. Size.
 - b. Cost of rent.
 - c. Neighborhood. Social conditions.
 - d. Nearness to business, school, church, etc.
 3. The moving of the furniture from the old home to the new.
 - a. Some of the problems of the readjusting of the furniture. New materials needed. Carpets, curtains.
- And so a variety of problems is furnished that will give opportunity for thought and dramatization.

TECHNIQUE

A great deal has been said about the language source and about creating an atmosphere of expression. Very little needs to be said about technique. At the end of the first year the child if properly taught should have a mastery of the following:

- a. Begin every sentence with a capital letter.
- b. Telling sentences should end with a period.
- c. Asking sentences should end with a question mark.
- d. Names of persons should begin with capitals.
- e. I, meaning myself, should always be written with a capital.
- f. A margin should be kept at the left of a written page.

The second grade teacher should know that she has this capital with which to begin her work, but she must remember that no matter how well a thing may have been taught it will need constant use in order that it may become an established habit.

STORIES FOR LANGUAGE AND RE- PRODUCTION IN PRIMARY GRADES

Ruth I. Jones, Shell Rock, Ia.

Soldier Grandpa

The grandpa of Ben and Bert had been a soldier, and the two boys never grew tired of hearing stories of the war and of the soldiers. Once he told them this story of a brave little bugler lad, who helped win a battle.

"We had been having a long, hard fight," said grandpa, "and the soldiers were all growing very tired, while the enemy were getting the best of us. The brave general could do nothing with his men, who were almost ready to give up. But our brave, little bugler lad was not afraid. Up into a bare-branched tree he climbed, in full sight of the enemy's bullets, and blew long and loud and clear, a blast upon his bugle, to cheer the men on. The men were ashamed when they saw how brave the boy was, and themselves growing brave because of the boy's bravery, rushed on into the battle again and won the day."

"And what became of the little bugler lad, grandpa?" asked Bert. "Was he hurt?"

"No, he was not hurt," said grandpa, "and he was the pride of the army."

Millie's Gingerbread

It was Saturday morning. Mama had been making gingerbread. When it came out of the oven it smelled so good that Millie had asked mama for a piece.

Millie went to eat it out on the back porch in the sunshine. When the gingerbread was about half gone mama called:

"Millie, will you run down to the barn and see if there are any more eggs?" And laying her gingerbread on the doorstep away to the barn skipped Millie.

A tiny, black ant came creeping across the doorstep looking for something good to eat. "I wonder what this is?" it said to itself, smelling of Millie's gingerbread. Tug! pull! and soon away went the ant carrying a big crumb to the ant-hill home at the foot of the doorstep.

When Millie came back she was surprised to find what had happened to her gingerbread; the whole ant family, who lived at the foot of the doorstep, were having a fine feast. It was such great fun to watch the tiny, busy creatures as they ran here and there, tugging away crumbs of cake bigger than themselves, that Millie even forgot to be sorry that she had lost her gingerbread.

The School Visitor

In the springtime, when it was very bright and warm, all the doors and windows of the little white schoolhouse down by the maple grove, were opened to let in the sweet sunshine. One morning when the children were singing a little brown bird flew thru the open window. Around and around it flew, trying to get out. The children stopped singing and were very quiet. At last the little bird alighted on the window-sill. Then with a saucy, little chirp it flew out of the window back into the grove.

At noon the little bird came back again, and the children fed it crumbs of bread and cake from their dinner pails. The next day it came again for crumbs, and then the little bird must have told other little birds, for always after that, every day flocks of the birds from the maple grove came to the schoolhouse for crumbs and a merry feast.

Red-White

The children called it Red-White, the prettiest little

Training Teachers by Correspondence

The Interstate School of Correspondence, with its unusually strong facilities for giving instruction in the branches required by teachers in Catholic schools, invites Sisters who would improve their education and teaching ability to write for particulars regarding our courses. So far as we know, no one connected with a Catholic school has ever regretted the investment of time and money for instruction under our direction. We aim always to give every student more than good value for the price paid. In one school in Chicago (on the south side) we secured one student six months ago. Today we have eight Sisters in that institution on our rolls; they have recommended our work to sisters in other cities and from the initial enrollment about a dozen students have come to us. This is only one instance; our methods of work and the fidelity with which the interests of students are safeguarded always bring us a number of new friends from each enrollment.

COURSES THAT YOU NEED

NEW NORMAL COURSES—Comprising twenty-four branches, newly prepared and new in arrangement, are now ready for students, after many years of experience and preparation. The new courses mark the greatest advance we have ever made; neither time nor money has been spared to make them as perfect as possible. The text-matter in every branch was prepared expressly to meet the exacting needs of our students; it has been fully demonstrated that residence school text-books alone cannot be used successfully in correspondence work.

ACADEMIC DEPARTMENT—Each branch is a thorough, complete work in itself, offering as much work as could be secured in the same subject in a high-grade residence school. Sixty per cent of the Sisters who are studying with us select their work from this department. In support of our claim to thoroughness in these branches we have only to state that any satisfactory Academic credit will be accepted towards entrance requirements at Northwestern University and credit will also be granted toward advanced standings in four State Normal Schools.

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Catholic School Journal—July

calf that ever was seen with a redcoat, and snowy white face and stockings. Such jolly romps as the children had with Red-White! One day in May, when the grass was short and sweet, they put Red-White in the doorway so that he might learn to eat the tender grass there. Then the children went away to their play, leaving Red-White to get acquainted with this new place.

The naughty little calf soon tired of the yard and made up his mind to see what was in the house thru the open kitchen door. In he went, and there mother coming into the kitchen, found Red-White with his pink nose in a pan of milk.

He looked very cunning, but mother thought it was not the place for Red-White, so never again did Red-White have a chance to visit the kitchen.

A May Picnic

It was only May, but Jack and Jennie wanted a picnic. Papa and mama were too busy to take them to the woods, so mama said they might have a picnic at home.

Bright and early next morning mama helped Jack and Jennie pack the picnic basket with cookies, tarts and apples. Then while Jennie dressed all the doll children ready for the picnic, Jack harnessed Rover to the little express wagon. In went dolls and lunch basket, and Jack and Jennie walked.

Under an apple tree at the farthest end of the orchard they had the merriest picnic you ever saw, playing all sorts of games. When dinner time came Jennie spread a snowy white napkin on the shady green grass, and Jack and Rover and the dolls helped eat the picnic lunch.

When they went trudging home late in the afternoon Jack said to Jennie:

"Well, it was just as much fun as a really-truly picnic, after all."

What Robbie Lost

When Robbie and his little brother were playing marbles one morning they had a quarrel, and Robbie,

becoming angry, slapped his little brother. Mother saw it all from the window, and was sorry because her little boy had lost his temper.

At dinner time mother said: "Robbie, did you know you lost something this morning?"

"Why, no, mama," said Robbie.

"Yes, it was something which it is very sad for any one to lose," went on Mama.

Robbie thought of his knife, his ball, his cap—he had lost none of them.

"Why, mama, I am very sure I didn't lose anything," said Robbie.

"Yes, Robbie, you did. You lost something which it is much worse to lose than losing any of your playthings—your temper."

Little Tracks-in-the-Mud

Tracks-in-the-Mud is the name of a little red-skinned black-eyed Indian boy. When he was a tiny child he ran away one day from the Indian village, off into the deep woods among the feathered birds and furry creatures, who lived there.

All day he was gone. His mother kept saying, "When night comes my little papoose will come back surely." But the sun set and the frogs began to sing their evening song, and still the little papoose did not come.

"Where can he be?" said his worried mother, setting out thru the woods to seek him. At last she came to the rushing river, and there she found the tracks of little bare feet, like cunning, little cups in the wet sand. On and on she followed the little footprints along the river's edge for a long, long way, until at last she found him, curled up cozily asleep in the shelter of a great rock.

"My little papoose!" cried his mother, snatching him up in her arms, "I have found you at last. Why did you run so far, far away? I should never have found you if it had not been for your little tracks in the mud." And ever after that the Indians called him "Little Tracks-in-the-Mud."

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A TALK TO THE CLASS ON GOOD MANNERS IN CONVERSATION.

By a Brother of Mary.

OUR conversation is appropriate when it is suitable at all times, in all places, and in regard to all persons with whom we converse. To this effect we must observe the rules and correct forms that are customary in good society.

Be particular to give the persons addressed their proper titles. Thus, if you should ever occasion to meet the Pope, address him as Your Holiness, or Holy Father. To a cardinal say, Your Eminence; to an archbishop, Your Grace, and to a bishop, Your Lordship, or Right Reverend Bishop. Address a priest as Reverend Father, and a religious as Reverend Brother or Reverend Sister.

You would address the chief executive of our country as Mister President; a governor as, Your Excellency; a mayor as, Your Honor, or Mister Mayor, and a judge as, Your Honor.

When addressing a gentleman who has no special title, or whose rank or position is not known to you, address him as Mister. To a married lady say Madam or Mistress (pronounced Missis); to an unmarried lady say Miss.

When answering a question, do not merely say, "Yes," or "No," but add at least the name or title, as, "Yes, Reverend Father," or "No, Mrs. Smith." Try to accustom yourself to avoid answering with yes or no, by using a part of the question instead. Thus, when asked, "Did you go out?" answer, "I did, father," or "I did, mother."

When, having been addressed, you fail to understand, the form of inquiry should be, "Sir?" or "Madam?" or "Please?" or "I beg your pardon," or "Excuse me, what did you say, Mr. Jones?" Either one of these phrases pronounced with the rising inflection, is considered good form.

When speaking of a parent, children under fourteen years of age may say, "My papa," or "My mamma," (with the accent on the last syllable). For those who have passed the age of fourteen, the proper form to use is "My father," or "My mother."

When speaking of a bishop or other dignitary, always

use his full title. Do not say, "The bishop," etc., but "The Right Reverend Bishop."

Using pet names or nicknames when speaking of persons to whom we owe respect, is considered rude and unbecoming.

If, in conversation with a man, you have occasion to speak of his wife, do not say "Your wife," but rather "Mrs. N.," or "Madam N." In speaking to her, say, "Mr. N.," and not "Your husband."

You may say to the parent of another, "Your son told me so;" however, in a similar case, say "Miss N.," and not "Your daughter."

Be not too short or even snappish when offering or asking for anything. There are certain polite forms which you must learn to use from childhood. Thus, at table, you may say, "Allow me to help you to some fruit," or, at another occasion, "Permit me to assist you," or "May I have the pleasure of?" or, "Will you kindly allow me to?" etc.

A request beginning with, "Will you please?" or, "May I ask you?" "Kindly hand me," "Will you be so kind?" etc., and uttered in a pleasant voice and with a smile, always meet a willing response. And then, a hearty "I thank you," or "Thank you very much," (never simply "Thanks") makes the one who grants the request feel happy for having caused you the pleasure.

The little polite phrases, "Pardon me," or "I beg your pardon," or "Please excuse me," will smooth away many a frown caused by your inattention or thoughtlessness.

It is an indication of tact and of regard, for others to know when to say, "Pray, be seated," "Do not rise, I beg of you," "Allow me to take your hat," and similar polite phrases that are proper on various occasions.

Above all, a Catholic will be careful to use appropriate language when speaking of God, of the Saints, of Holy persons or things. Thus, he will not speak of "the Mass, Communion, the Sacrament of the Altar," but will say, "the Holy Mass, Holy Communion, the Most Blessed Sacrament of the Altar." He will not say, "Mary, or the Virgin, Peter, Francis," but "the Blessed Virgin," or "the Holy Mother of God, Saint Peter, Saint Francis," etc. (From, "Polite Pupil" by Brothers of Mary, Dayton, Ohio.)

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REWARD OF THE RELIGIOUS TEACHER.

We read in the twelfth chapter of the book of Daniel: "They that instruct many unto justice shall shine as stars for all eternity." And in the Epistle of St. James it is written: "He who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins." What encouraging thoughts for the teaching religious!

Jesus Christ, the eternal Truth, has promised that: "Every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive a hundred-fold, and shall possess life everlasting."—Matt. xix., 29. The religious teacher, by his vows of poverty, chastity, and obedience, has completely renounced all these things for the sake of his Creator; may he not then justly expect the promised reward? "If thou wilt be perfect," said Christ to the rich young man, "go sell what thou hast; then come and follow Me and thou shalt have treasures in heaven."—Matt. xix., 21.

Our blessed Redeemer has promised, a hundred-fold, life everlasting, and treasures in heaven, to those who forsake all for Him. This reward is expected in the life to come, but the true religious, as has already been stated in the first chapter, enjoys in the present life the greatest happiness that it is possible for a human being to enjoy.

Apart from the bountiful reward an individual religious teacher receives from God, we should not superficially pass over the great work of mercy he accomplishes for his country and fellow man. "To instruct the ignorant" is called by the Church the first spiritual work of mercy. It is an acknowledged fact that he who will have excelled in molding the character of the American youth in the principles of religion and morality, will also have excelled in shaping the future of the American nation.—Xaverian Brothers' Handbook.



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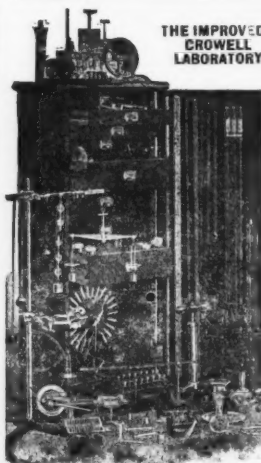
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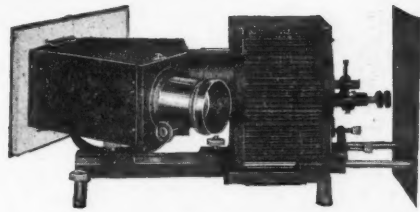
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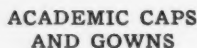
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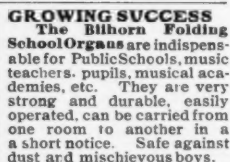
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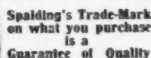
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The annual Catholic Teachers' Institute, under the auspices of the Oregon Catholic Educational Association, will be held in Portland July 19-23. The sessions of the institute will probably take place in the Lincoln High School.

Among the lecturers who will take part in the work of the institute is Dr. John H. Haaren, associate superintendent of schools of the city of New York. Dr. Haaren conducted the institute two years ago. Since then his ability as an educator has secured recognition in his appointment to the second place in the school management of Greater New York. The committee in charge of the institute is making arrangements to bring a number of other noted educators to conduct the department work.

The Catholic Educational Association of Oregon, which has the institute in hand, was organized two years ago with the approbation of Archbishop Christie. It has been loyally supported by the pastors throughout the archdiocese, and the teaching communities in charge of the Catholic schools and colleges. Under its direction a great deal has been done to systematize and raise the standard of Catholic school reports. The work of the association's work was incorporated in the eighteenth biennial report of the superintendent of public instruction.

Many of the leading public schools in New York publish papers, which furnish an excellent field for amateur journalists. The staff of these papers usually consists of the editor-in-chief and two associate literary editors, two art editors, two organization editors, and an exchange editor. The business staff has a circulation manager and three advertising managers, who are under the business manager. Much space is devoted to school news and athletics. The editor-in-chief passes on everything, while the exchange editor reads similar publications and criticizes them. The art editors select the cover designs and arrange for the cartoon page, which is a popular feature. They are also responsible for the mechanical and artistic arrangement of the material.

Speaking of the work, Morgan B. Pearce, of the Caravel, the publication of the High School of Commerce, says: "The benefits to be derived cannot be overestimated, and the students look upon the publication with much pride and interest. Variety of material is essential to hold the attention of readers. The paper in one school is read by over 1,500 boys, and it has to be a lively publication to command their attention."

Miss Eleanor Colgan, of 101 Sixth avenue, Brooklyn, a teacher in the Training School for Teachers, has received from Pope Pius the decoration of the Golden Cross of the Church and the Papacy. For several years Miss Colgan has been devoted to charitable and religious work in the Italian Church of Our Lady of Peace, and in addition to her work as superintendent of the Sunday school conducts a night school for Italian boys and on Saturday sewing and embroidery classes for girls. She became a public school teacher in 1895, soon after her graduation from the Teachers' College of Columbia University.

CIVICS AND HEALTH, by William H. Allen, formerly Secretary of the New York committee on the Physical Welfare of School Children. Cloth; 432 pages; illustrated. Mailing price, \$1.40. Ginn & Co., publishers, Boston and Chicago.

This handbook on getting things done shows how to detect and remove the elements in school, home, and street environment that manufacture physical and moral defects. It gives the why and the how for the physical examination of school children, of applicants for work certificates and of adults.

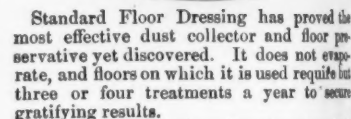
It is a call to efficient citizenship through social co-operation in securing an environment of things and of men that will permanently promote, and compel obedience to health laws. Individual health is treated as not only a personal asset but a civic right that imposes civic obligations. Abstinence from unhygienic conditions is as imperative as abstinence from alcohol and tobacco. When other lives are unharmed, they invade our rights as a nation to reduce our safety comfort, and capacity for work. Unhealthy living is antisocial, unpatriotic, immoral.

Benziger Brothers have just published a new book for boys and girls. It is a story of schoolboy life, entitled "Between Friends." Richard Ammerle, the author, is a new writer, but he has caught the manner

THE prevention of disease contagion among school children has long been a subject of serious study and exhaustive experimentation.

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CHRISTIAN BROTHER CHANGES.
Several important changes in the government of the Christian Brothers in Canada have been announced. Rev. Brother Edward of Mary, for the past fourteen years provincial of the order in Canada, is named provincial of the novitiate in Canada and the United States. This office was formerly held by Brother Edward, but it was abolished when he assumed the provincialship in Canada and Rev. Brother Datian of De La Salle in Three Rivers, becomes provincial of Canada and Rev. Brother Datian of De la Salle Institute, Toronto, is named visitor of the English houses, and Rev. Brother Regis, visitor for the French houses.

bury, England, has been received into the Church has aroused intense interest. There has been a strong difference of opinion among Anglicans as to the wisdom of licensing conventual bodies, but High Church men assert that the Church of Rome has no stronger religious opponents than themselves. From time to time there have been individual cases of Anglican sisters going over to the Catholic Church, but this is the first instance in which a whole community has gone over by common agreement. They have received permission to retain their habit and their patron saint will continue to be St. Katherine.

ANGELICAN NUNS COME IN.
The announcement that the entire community of the Anglican convent in Blooms-

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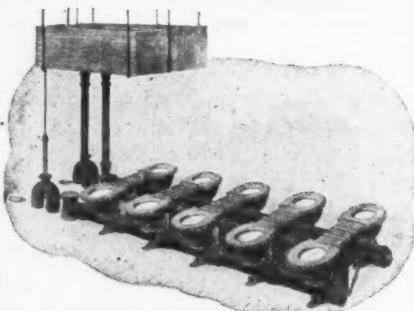
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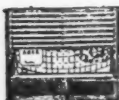
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Bible obligatory in the public schools of the state. We cannot say that we rejoice at the defeat of the measure. In years gone by Catholics objected to the introduction of any religious exercises into the curriculum of public school studies, because these exercises were in substance and form Protestant services. But we have eliminated the preachers, and now we are not so sensitive on the subject. We do not think we would object to the reading of a chapter of the New Testament at the opening of school in the public schools of the state."—Western Watchman.

WILL VISIT NUN.

Theodore Roosevelt has promised Rev. John J. Dunn, New York diocesan director of the Society for the Propagation of the Faith, that he will pay a visit to Mother Mary Paul in Nsambya, in the province of Uganda, British East Africa, provided his travels bring him in that neighborhood. Father Dunn wrote some time ago inviting the former President to call on Mother Mary, and he replied that he would be pleased to visit this Sister and see the work she is doing among the natives. The convent of which Mother Mary is in charge has been a resting place for numerous other distinguished visitors to Africa.

It is in this wild region that the white-robed nun has settled for life. Mother Mary was a New York girl, and the entire Uganda mission is supported by this archdiocese. The nun's worldly name was Miss Mary Murphy. Ever since taking the veil she has worked among Negroes. Before going to Africa she was stationed in a school in Norfolk, Va.

NOTRE DAME'S COMMENCEMENT.

Plans for the seventy-seventh annual commencement of the University of Notre Dame in June have been about completed. The baccalaureate sermon will be delivered on Sunday, June 13, by Rev. Thomas C. O'Reilly, D. D., of St. Mary's Theological Seminary, Cleveland. Dr. O'Reilly is an eloquent and versatile churchman, and the announcement that he will deliver the baccalaureate sermon will be received with interest by friends throughout the country. He is treasurer of the seminary, professor of dogmatic theology, liturgy, pastoral theology and church history. Senator Carter of Montana will deliver the commencement oration on Wednesday evening, June 16, at Washington hall, Notre Dame.

CATHOLIC SCHOOL FOR BLIND.

A new school for the instruction of Catholic blind children will soon be established in New York. Preliminary steps towards the realization of the project have been taken by Archbishop Farley and Msgr. Lavalle.

For several years the Catholics, under the leadership of Father Stadelman, S. J., have conducted a school for blind children in the Xavier Institute for the Blind at 214 West Fifteenth street. Miss Margaret Coffey is the teacher. This school has become so big that new quarters are necessary.

The new school is to occupy an entire house, and Miss Coffey is to be at the head of it. About \$30,000 is needed to start the school and the running expenses will be at least \$5,000 a year.

AMERICAN COLLEGE JUBILEE AT ROME.

An anniversary of unusual interest will be celebrated during the coming May, when the North American College at Rome will observe the fiftieth birthday of its existence, writes the Rome correspondent of the Boston Pilot. The exact anniversary does not occur until December, for it was on the eighth day of that month, 1859, that Pope Pius IX, of blessed memory, formally opened the college, but the date of celebration has been anticipated somewhat in order to give many of the illustrious alumni an opportunity to attend the festivities during their vacation season.

The American College owes its inception to the generosity of Pope Pius IX, who, in

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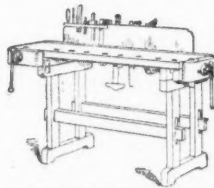
1857, purchased for \$42,000 the convent of the Visitation Sisters on Via dell'Umbria, then occupied as a garrison by the French troops in Rome, and gave the free use of the property in perpetuity to the American hierarchy. Through the zeal and efforts of the indefatigable Archbishop Hughes, of New York, the sum of \$50,000 was collected by the bishops of the United States and applied to the renovation and restoration of the house which had been much abused from the occupancy of the soldiers.

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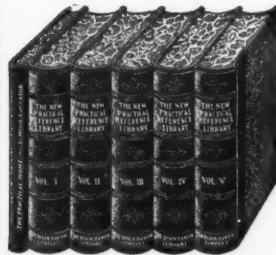
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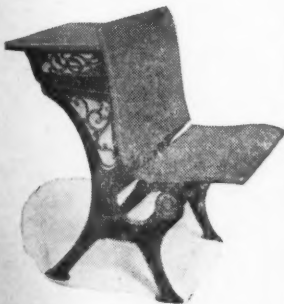
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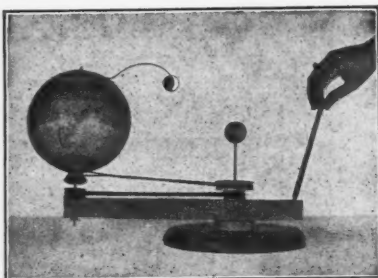
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BEATIFY JOAN OF ARC.

In the presence of 30,000 French pilgrims, practically all of the bishops of France, many cardinals and family descendants of the new saint, the solemn ceremonies in the beatification of Joan of Arc were carried out in St. Peter's, Rome, on Sunday, April 11.

The ceremony was conducted by Cardinals Rampolla and Martinelli and other cardinals attached to the Congregation of Rites assisted. The clanging of the bells in every one of Rome's hundreds of churches announced the conclusion of the beatification ceremony.

Joan of Arc was born in 1411. In her eighteenth year she assumed male attire and placed herself at the head of the French troops in an effort to repel English subjugation. Success at once crowned the campaigns of the French army and the soldiers regarded Joan almost as a goddess. The English captured her by bribery. She was tried by an ecclesiastical court and burned at the stake May 30, 1431, as a sorcerer. This verdict was reversed by the Pope in 1456.

SISTERS DECLINE REQUEST.

The bequest of \$50,000, which was left by the will of the late William Carroll, who died last September in Colorado, to the St. Vincent Home in Denver, has been declined by that institution. The legacy provided that the sum of \$25,000 additional should be raised within a year, and the entire amount used to found an industrial school for the education of boys and girls over fourteen years of age, regardless of class and creed.

TAFT IN CATHOLIC 'FRAT'

President Taft recently went through the preliminaries of his initiation as a member of Taft chapter of the Phi Alpha Delta Greek letter fraternity of Georgetown College, the famous Jesuit institution of the District of Columbia. The Catholic Telegraph of Cincinnati looks for something akin to an earthquake among those who live in dread of papal influence in America.

There are doubtless many laboratories where the perfection of the Minot Automatic Rotary Microtome made by the Bausch & Lomb Optical Co., of Rochester, N. Y., is admired, but the price of the instrument has prevented them from adding it to their equipment in spite of their desire to have the benefit of the work possible with it. Such laboratories will, we believe, be glad to know that the same company now offers a simplified Rotary Microtome which has much in its favor, even a san auxiliary in laboratories now using the Automatic Rotary. The same principals of construction have been followed in the simplified type, the simplification having been carried out as regards adjustment principally.

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